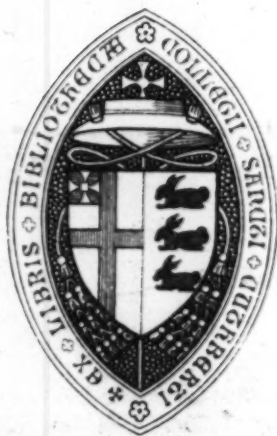
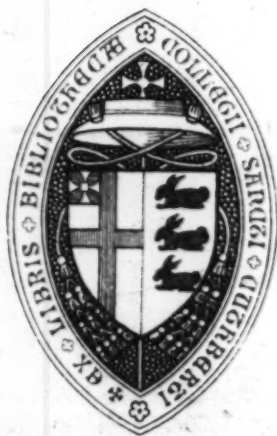


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RAEΛO MAXIA
OR *Bib. Theol*
THE WARRS OF
PROTESTANCY:

Being a Treatise, wherein are layd open
the wonderfull, and almost incredible
DISSENTIONS of the Protestants
among themselves, in most (if not all)
Articles of Protestacy: And this proved
from their owne wordes & writings.

Written by a Cath. Priest.

WHEREVNTO IS ADIOYNED

A briefe Appendix, in which is proved;
First, That the Ancient Fathers, by the acknow-
ledgments of the learned Protestants, taught our
Cath. and Roman Payth. Secondly, That the
said Fathers have diuers advantages above the
Protestant Writers, for finding out the true
sense of the Scripture.



*I will set the Egyptians against the Egyptians, so
every one shall fight against his Brother. Isa. 19.*

M. DC. XXXVII.

ADAMSON
OF
THE WARS OF
PROTESTANCY

Being a Treatise, wherein are layd open
the grounds, and almost infinite
Dissensions of the Protestants
among themselves in most (if not all)
Articles of Religion. And this proved
from their own Writings & Writings

Written by a Calvinist.

WHEREVNTO IS ADIOYNED
A short Appendix, in which is printed
The Testimonies of the Protestants
in the year of the late and Protestant
Reformation, Roman Catholic, Protestant
and Calvinist, and their dissenters above the
Protestant Writers, for finding out the true
Sense of the Scriptures.



I will settle the Christian religion in the Kingdoms
and every one shall fight against his brother.

M. DC. XXVII.



T. O.
THE LEARNED
PROTESTANT WRYTERS
the Authour of this Treatise
wisheth all true Fayth.



EARNED MEN.

It may be, you will
thinke strange, that
I have selected you
from all others, to de-
dicate this small Trea-
tise vnto. I cannot expect your Patro-
nage heereof, in regard of the dispari-
ty of our Religions. My mayne Allo-
cution of this my Dedication, is, Be-
cause You, being placed vpon the
stage of the Worlds Eye, and most dif-
ferent from me in Fayth and Religion,
may by reading these few leaues, per-
ceauue with what disease of *Contrarieties*
in Fayth, *Protestancy* (being your owne
Religion) doth labour. A most dan-

A 2

gerous

gerous sicknes, and such as in tyme, through its violent Conuulsions, may threaten its owne future dissolution.

Heere you shall fynd, that the chiefest *Protestants* haue with their Pens, made infinit blots and blurs of *Contradictions* in their Writings: So certaine it is, that the high swelling Riuer of *Protestancy* is fedde with the different (or rather most opposite) opinions of ech Professour of it. Therefore I probably assure my selfe (and the rather in regard of your presumed Integrity, Learning, and other good Parts) that after your perusall of this Treatise, you will euen blush, in your owne Brethrens behalfe.

For, is it not strange, and deseruing Admiration, to fynd men (otherwise reputed most learned) to be so flexuous, variable, and of such fluctuating iudgments touching their doctrines, as that *Andreas Duditus* (a literate Protestant) doth in these words following, euaporate forth his grieve, concealed through his owne Brethrens dissensions? In (a) what Religion (sayth he) do they agree, who impugn the Roman Bishop? If you examine all from the head to the foote,

(a) Bore
in Epist.
Theolog.
epist. ad
Dudis.
pag. 5. re-
latech
these

Dedicatory.

3

foote, you shall almost fynd nothing affirmed by one, which another will not affirme to be wicked &c. Their deuines do daily differ from themselves &c. (*mensuram fidem habent*) coyning a Monthly Fayth. Thus we see, how Duditius strikes his owne Religion, euen in its mayster-Veyne; Who notwithstanding is called by Beza, (b) *Clarissimus & ornatissimus Vir*, and saluted by him, by the name of (c) *Frater*.

words
of Duditius.

(b) Beza
vbi supra,
pag. 1.

(c) vbi

And the Learned Melancthon complayneth in like sort of this point, saying: *Quos* (d) *fugiamus, habemus*, (meaning the Papists,) *sed quos sequamur, non intelligimus*. In so much as he further writeth in one of his Bookes: *Nul-* (e) *la res aquè deterret homines ab Evangelio, ac nostra discordia*. Thus (Learned Men) you see, that the Sphere of Protestancy (euen in the iudgment of its owne Mathematicians) turneth vpon the Poles of Dissention in doctrine.

supra, pag.

(d) The
author of
the Treas-
ure intitu-
led, A

mirrour
for Mar-
tinists,
printed,
1590. pag.

24. rela-
ted to these
words, as
spoken by

I presume, that you haue made great progresse, not only in the study of Diuinity, but also in humane Learning, and Philosophy. Call then to remembrance, How God in his Creation of the World, and the parts thereof, may

Melan-

cthon.

(e) Melan-
cthon
in Concil.
Theolog.

part. 1.
pag. 140.

A 3

learn

seeme euen zealously to affect *Vnity* &
 (1) 1. Cor. *Concordancy Non est dissensionis Deus,*
 14. *sed Pacis* For first, do we not see, how
 the leuerall *Spheres* in Heauen, in their
 continuall rotation, and mouing' both
 in respect of *Primum Mobile*, as also of
 their peculiar *Motions*) do, notwith-
 standing the diuersity of them, still
 moue without any hindrance, or crof-
 sing one of anothers *Motions*, in that
 sweet temper, as that some of the Phi-
 losophers did ascribe a pleasing and
Mulicall Harmony to such their *Mo-*
tions?

In like sort, to contemplate vpon
 the *Elements*: How hath that *supreme*
Workman made them to conspire and
 agree together, through force of their
Symbolicall qualities? In so much, as by
 this meanes there is a *Transclementation*
 among them, one turning it selfe into
 another. Againe, how wonderfully
 (by the hand of the same *Diuine Provi-*
dence) do the *Inferiour Causes* in Na-
 ture humble (as it were) and subiect
 themselves to the *Higher Causes*, with-
 out the least Relustation or Contradi-
 ction? In the proportion of *Man's body,*
 and the *Faculties* thereof, what Mira-
 cles

Dedictory,

7

cles of *Vnity* and *Concordancy* are found; one member thereof becoming seruiceable to another; and all of them Vniting the forces (without any mutiny, as I may say) for the keeping of the whole Body in a gratefull repose of Health?

Yf then *God*, who hath created all things, in *Numero, Pondere, & Mensura*; Who is euer working, yet euer quiet; more radiant & shyning in his Works, then all Light; more high, then all sublimity; and yet more low, then any depth: Being aboue all, in gouerning of things; Vnderneath all, in supporting of things: Finally internall in all things, by his penetration; externall to all things, by his comprehending them within his large *Circumference*: If then (I say) this most wise *Intelligence*, or *Spirit* (*Spiritus* (g) *est Deus*) be so sollicitous in the structure and manner of creating, & preserving of things created, and this with a most stupendious and conspiring *Symmetry, Proportion, and Consonancy*, not brooking in them the least iarre of *Diuisiō*; how can it be thought, that he would institute a Religion for the sauing of Mans Soule

A 4.

(for

For whom all other things are created) which consisteth of such *Heterogeneous* and different doctrines (as *Protestancy* is found to be ,) exhaling and breathing nothing, but Enormity in Manners, Simulties, Oppositions, and manifest *Contradictions* in Fayth; the Professours thereof tearing asunder ech others reputation & honour, with their violent *Philippicks*, and declamatory *Satyrs*? It is not probable; It is not credible; It is not possible. The true Church of Christ is characterd in sacred Writ, with the stampe of *Unity*; & therefore it is stiled; (h) One *sheep-*

(h) *Ioan.*

10.

(i) *Rom.*

11.

(k) *Cont.*

6.

fould, (i) *One Body*, (k) *One Spouse*.

These things then (*Worthy Men*) being thus explorate, and euident, let not the fruition of temporall Preferments and Opulency of state; neither the Applause of Men, (being but a poore wyndy purchase of Ayre) nor any other humane and transitory Respects (since all these are but glorious and guilded Miseries) seele vp your *Judgment* and *Will*, from acknowledging, and practizing the truth of Religion. (l) *Quid prodest homini, si uniuersum mundum laetetur, Anima vero sua detri-*

(l) *Matth.*

13.

Dedictory.

9

detrimentum patiatur?

O remember, *That every thing is short
which is measured with the yard of Tyme,
and Eternity only long.* Strive therefore
in a Christian contempt of Tempora-
lities, to lay, in zeale of spirit, with S.

*Anslin: Fecisti (m) nos Domine ad te; & (m) L. 2.
inquietum est cor nostrum, donec requiescat Confess.*

in te: And assure your selues, that what^{ever}
thing soever is (as I may say) out of
God, soone breedeth a fastidious society:

πληροῦν τῶν ἀπαιτητῶν.

Thus forbearing further surpluse
of Words, I commit you to his Holy
Protection, of whom (through the
boundles sea of his Mercy) it is said: *If
any (n) Man will heare his voyce, and open (n) the
Gate, he will come into him, and suppe with
him.* I beseech his Divine Maiesty,
that you may auayleably interest your
selues in this most comfortable Inui-
tation,

*Tours in all Christian Love
and Charity.*

B. C.

*Aduertisement to the
Reader.*

THIS Treatise is entituled,
Adelphomachia; which Greeke
Word signifieth, *A fight among*
Brethren: becaule it sheweth the DIS-
SENTIONS among the Protestants
themselues, touching matter of Fayth
and Religion. All which Protestants,
whether they be Lutherans, Swinglians,
or Calvinists (which are comprehended
vnder the name of Swinglians) do hold
one another for Brethren. For Doctour
Whitaker, in respons. ad rationes Campia-
ni, rat. 8. thus confesseth of this Point:
We willingly honour Luther, for our Father;
and the Lutherans, and the Swinglians, as
our most deare Brethren in Christ.

A TABLE OF

Such disagreements of the Protestants, in
matter of Fayth and Religion, as are
handled, and set downe in the ensuing
Treatise.

§. 1.

THe Contentions, deliuered in most
contumelious Words, of one Protestant
against another Protestant; And first
of the *Lutherans* against the *Sacramentaries*,
or *Swinglans*, and *Caluinists*. Secondly, of
the *Swinglans* or *Caluinists*, against the *Lu-*
therans. Thirdly, of the *Lutherans* among
themselves. Fourthly, the *Caluinists* among
themselves. Fyftly, The *Puritans* against
the moderate Protestants. Sixtly, the *Mode-*
rate Protestants against the *Puritans*: Within
which Clause, are comprehended the En-
glish moderate Protestants, and the English
Puritans.

§. 2. The most splenefull Titles (full of
malignity) of twenty Bookes, made by Pro-
testants, against other Protestants, their
Brethren.

§. 3. Touching other externall Comport-
ment of the Protestants among themselves.
And first the prohibiting of the Sale and Rea-
ding of each others Bookes. 2. The ban-
ishing of each other from their Territories.
3. The appointing of Articles of Visitation
and enquiry, concerning the discovery and
apprehending of each other. 4. Their com-
mitting of each other to Prison. 5. The en-
tering into open Arms of one Party, against
another. 6. The inhumane deportments of
some

12. *A Table of disagreements:*
some Protestants, against the dead Bodies of
other Protestants. All which severall kinds
of Violent Proceedings are only for matter
of Religion, among the Protestants.

§. 4. Disagreements touching the *Scripture*. First what Bookes be Scripture, what not. 2. Touching the Translation of acknowledged Scripture, either in Latin, or in English. 3. Touching the supposed easinesse, or difficultie of the sense of the Scripture.

§. 5. The English Protestant disagreements, touching their *Communion Book* of Prayer.

§. 6. The Protestants disagreements, touching *Christ*. First, touching the Nature of Christ. 2. Whether Christ did merit any thing for himselfe, or not? 3. According to what Nature, Christ suffered? 4. Whether Christ dyed for all the World, or but for the Elect only? 5. Whether Heathens not believing in Christ, can be saved?

§. 7. Disagreements, touching the *Primacy of Peter*, and his successours.

§. 8. Whether the *Pope be Antichrist* or not? 2. Supposing him to be Antichrist, at what tyme Antichrist did come?

§. 9. Disagreements, touching the *Church*. First, whether the Protestant Church hath ever beene Visible? 2. Whether in the Protestant Church, there ever hath beene a Perpetuall Succession, and Vocation of Ministers? 3. Who be the Persons, that constitute the Protestant Church? 4. Whether Papists (dying Papists) and members of the present Roman Church, can be saved?

§. 10. Disagreements, Whether the *Antient Fathers of the Primative Church, are to be admitted, or reiected?*

§. 11. Whether the *Authority of Generall Councille are to be admitted, or reiected?*

§. 12. Whether there be any *Apostolicall Traditions, or not?*

§. 13. Disagreements touching the *Sacraments*. First, of the number of the Sacraments. 2. Whether the knowne intention of the Church be necessary to the Administration of the Sacraments? 3. Whether any of the Sacraments do imprint any indeleble Character, in the Receauers of them? 4. Whether the Sacraments do only signify, or withall conferre, Grace?

§. 14. *Baptisme* in particular. First, Whether Baptisme be absolutely Necessary, or not? 2. Whether any particuilar forme of Words be necessary in Baptizing, or not? 3. Whether Lay Persons, and Women in tyme of Necessity, may administer Baptisme?

§. 15. Disagreements, ^{ned} whether Man hath *Free will*, or not?

§. 16. Disagreements, touching the doctrine of *certainty of Reprobation, of Predetermination, and of the certainty of Iustification.*

§. 17. Disagreements, touching the doctrine of *good Works*. First, Whether good Works do merit, or not; or at least be necessary to saluation? 2. Whether Perpetuall Chastity, Fasting, and Pouerty be gratfull, and pleasing to God, or not? 3. Whether Vowes be now lawfull in these tymes of Christianity?

§. 18. Disagreements, touching the doctrine

14. *A Table of disagreements.*

Article of Sinne. First, what Sinne is in its owne Nature? 2. Touching the distinction of Veniall and Morrall sinne. 3. Whether all sinnes be equal or not? 4. Whether sinne be hurtfull to him that belieueth? 5. Whether God be the Authour of sinne?

§. 19. Disagreements, Whether *Absolute Princes and Magistrates* ought to be now in the tyme of the Gospell; and how their Authority may be resisted?

§. 20. Disagreements touching *Polygamy*. First, whether a Man may haue many Wives at one tyme? 2. Touching divorce, and the Occasions thereof.

§. 21. Other disagreements of Protestants, touching twenty Catholike Points (besides those above intreated of,) which points some Protestants believe as true; others reiect them, as false: the points are these following

1. Touching Christ ascending into Hell, presently after his Corporall death.

2. Touching *Quis Patrum*.

3. Touching *Intercession of Saints*.

4. Touching *Intercession of Angells*.

5. Touching *Invocation of Saintes*.

6. Touching *Prayer for the dead*.

7. Touching the Possibility of the Ten Commandements.

8. Touching the Patronage of certaine Angells, over certaine Countreyes.

9. Touching Images to be in the Churches.

10. Touching reverence and bowing downe to the Name of IESVS.

11. Whether the good Works of one may help another?

12. Whether Christ, as Man, was from his Nativity

A Table of disagreements.

15

Namely freed from Ignorance?

13. Touching Evangelicall Counsell, or Works of Supererogation.

14. Whether it can be knowne to us, without the Churches Tradition, What Scriptures be Canonically, what not?

15. Whether Infants have actuall Faith, in the tyme of their Baptizing?

16. Whether the Sacraments of the Old Testament, be of equall force and vertue, with the Sacraments of the New Testament?

17. Touching Auricular Confession.

18. Whether temporall Punishment be referred for sinne, already remitted?

19. Whether the Visible Church of God can wholly erre, or not?

20. Whether set tymes of fasting from certaine meates, be appointed only for Polytick order, but with all for spirituall Considerations?

§. 22. Besides the former disagreements, touching the twenty Catholike Articles aboue recited. There are certaine Catholike Points, maintayned by diuers Protestants, to be of that indifferency of Nature, as that the beliening, or not beliening of them, is not in any sort necessarily to be exacted, through any danger to the party beliening them, or not beliening them; The beliefe of which Points in particular other Protestants do hould, as most impious, superstitious, and not standing with the Saluation of the party beliening them. The Articles are these following.

1. Touching the Beliefe of Praying to Saints.

2. Touching the beliefe of the Reall Presence.

3. Tou-

3. Touching reccaning under Both, or One kind only.

4. Concerning Freewill.

5. Concerning the Indifferency of honoring the Reliques of Saintes.

6. Touching our B. Lady being preserved from Original sinne.

7. Touching Satisfaction, and Merit of Works.

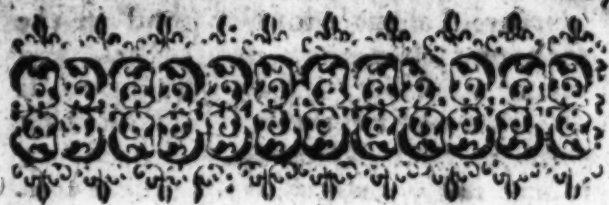
8. Concerning the Popes Primacy.

9. Touching the Indifferency of Primate Masse.

10. Touching not only the Indifferency of Primate Masse, but of severall other Catholike Points, so iointly maintayned in the Protestant Writings.

§. 23. Now to all these former disagreements among the Protestants, are adioyned certaine *Porismata*, or *Resolutions*, inevitably rising from a true Consideration of divers of the said dissensions and Disagreements.

THE



THE PREFACE

Wherein, First, are discovered the severall sleights used by Protestants, to charge the Church of Rome with Dissentions in doctrine. Secondly, it is proved, that the Necessity of Unity in Fayth, ought to be in the Church of Christ.

HORRENTIA Martis
Arma Virumq; cano. —
Undertaking to record the
vnnaturall, and blouddy
Wars, which the Protestant wageth against
the Protestant in matter of Fayth; And in-
tending in this Ensuing discourse, to dis-
mantle, and lay open to the view of all, the
naked state of Protestancy, so far forth, as
it concernes its want of Unity, and the im-
mortall Dissentions among the Professours
thereof; and further well remembring, that
our Aduersaries (through their Serpen-
tine calumny of some among them) are
euer ready pressed (by way of Recrimina-
tion) to obtrude, though most wrongfully,
the like dissensions vpon vs Catholikes;
B Their

Therefore I haue thought good in the front hereof, to remoue such Replies, and surprize all Obiections, by preuention, as may seeme to fix vpon the Catholiks that blemish or Scar, wherewith Protestancy lyeshere iustly chargeable. I herein imitating the proceeding of a carefull Generall in the Wars, who first labours to preclude and forestall the Enemy of all Passages and Wayes, whereby the approach of his forces might endanger him; and then drawes out his owne Troupes for the assaulting of his said Enemy. Well then, to the point.

(a) Beza
in Epist.
Theolog.
Epist. 18.
sayth: *τὸ*
ὅτι expli-
candum
semper; *τὸ*
διότι, num-
quam nisi
sobriè et
prudenter
attingen-
dum.

1. First we are to obserue (which the yawning and heedles Reader perhaps will not espye) that in doctrines, there are to be considered two things. (as Beza; a) well noeth,) to wit, The *τὸ ὅτι*, and the *τὸ διότι*. The *τὸ ὅτι*, signifying a Categorical or Positiue assertion, that such a thing is true in doctrine, hath euer reference to the Conclusion: As foreexample, *That Saintes in Heauen do heare vs*. The *τὸ διότι*, hath respect only to the Manner, or some other Circumstance of the Conclusion; As whether the Saintes do heare vs, by behoulding all things intuitively in God, in whom they see all things; Or that they heare our Prayers, through their celerity and incredible speedines of the Motion of their soules, who in the smallest tyme are able to descend, and ascend from Heauen to earth. This *τὸ ὅτι*, or Conclusion in Fayth, is that, in which all Catholikes (continuing Catholiks) do vnanimously agree. But touching the *τὸ διότι*, or manner of such a point, or Conclusion, they dissent sometyms among

among themselves: Because the *manner* of a point in doctrine is (for the most part) of that *Adiaphorous*, and indifferent Nature, as that severall learned Men may teach severally touching the said *Manner*, without any breach of Faith. And we are thus warned from being overcurious and searching into the *Manner* of the Conclusion by an ancient Father, who sayth: (b) *ἡ οὐσία ἐστὶν κοινὴ πάντων*. And thus accordingly hereto, all Men are obliged to believe all decreed Articles of Faith; yet not ever to believe the particular *Manner*, or Reason thereof: Which manner being a Point but of Indifferency, is often reduced for triall, to some Scholasticall subtilty or apprehension.

2. I am to aduertize the Reader, that whereas there is *Questio Juris*, and *Questio Facti*; we are heere to observe, that matter of *Fact* (but not matter of *Faith*) may be controuerted among Divines, without any want of *Verity* in doctrine; because the Sentences & determinations passed upon matter of *Fact*, may and ought to be altered, upon later and better Informations, touching the matter of *Fact*. And in this sense and upon this Occasion, were alterable the Decrees (objected against vs by some Protestants) of *Pope Formosus*, by *Pope Stephen* the 6. and *Pope Sergius* the 3. Which decrees were after confirmed againe by *Pope Romanus*, *Theodorus* 2. and *Iohn* 10. Now the reason of altering the said decrees originally proceeded from matter of *Fact*: to wit, whether *Formosus* was truly and Canonically elected *Pope* (and consequently had

full power to make those decrees) or was but only a schismaticall Pope. And thus these other Popes maintayned severall Opinions, touching his Election, being but matter of *Faith*, and according to their different judgments therein, did abrogate or confirme the decrees of the said *Formosus*.

3. A Third Observation may here be taken from the authority of *S. Austin*, thus

(c) *S. Austin*, l. de *Baptismo* contra *Julian*, Telag. l. 1. c. 2. writing: Sometimes (c) the most learned and best defenders of the Catholick Rule, do without breaking the Frame of *Faith*, not accord. And more: Divers (d) men be of divers judgments without breach of Peace, untill a Generall Conncell allow some one part for cleare & pure. Thus according hereto we are instructed, that if any doubt of Points concerning *Faith* and Religion, do occur and rise (never before determined by the Authority of Gods Church) Christians may maintayne different Opinions, touching the same Points, untill the Voyce of Gods Church hath definitiue and intentionally decied the said Points one only way. And according to this Caution, the Controuersy houlden betweene the *Thomists* and *Scotists*, concerning the Conception of our Blessed Lady (much insisted vpon against vs by our Aduerfaries) may be houlden without any violence to Vnity in *Faith*; seing this Controuersy is not yet determined and defined by the Church. Of which Controuersy *D. Field* thus sayth: Touching

(e) *D. Field*, l. 2. of the Church. c. 6. pag. 38.

(e) Contradictory Opinions, some were named *Thomists*, other *Scotists* in Controuersy of Religion, not yet determined by consent of the Vniuersall Church: So idly and impertinently do

do the Protestants diuerberate the ayre,
in vpbrayding the Catholikes with this
Controuerſy, touching the *Conception of*
our B. Lady.

4. Another Obseruation, of which I
thinke good to aduertise the Reader, con-
cernes certaine forlorne and broken Men
(yet competently learned) who once
were Catholiks, but after did apostatate
from the Catholike Church, by entertay-
ning some one or other Opinion of Noue-
lism, condemned by the said Church; With
euery one of which we may well expostu-
late in the Dialect of *Iosue Noller* (t) *es. an* (t) *Iosue*
transfariorum; yet before their deaths, *c. s.*
most of them abandoned their said Inno-
uations, and so by their final submission
they dyed Members of our Catholike
Church: Such were these few following,
*Erasmus, Berengarius, Aeneas Silvius, Pol-
dorus Virgil, Laurentius Vallae, Pictorius, Cassan-
der* and one or two other Pseudo-Catho-
liks: out of all which Doctor *Morton* (g) (g) *In his*
is not ashamed to vrge, that they (being *uoloz.*
Papists) are deluded in doctrine among *Cathol.*
themselves. Now to this I answer. This
Obiection is of no force, because the for-
mer Men did maintayne but some one or
other Point against the Church, compar-
ting and interleaving in all the rest with the
Catholiks: But after, the most part of them
relinquishing their former Errours, dyed
Catholiks; and in regard of their submis-
sion before their deaths to the Church of
Rome (and not otherwise) they are ac-
counted Catholiks. Secondly, I say, that
whiles these former Men did persist in their

Novelties, during all that tyme, they were condemned by the Church of Rome for Heretiks; and therefore it cannot be urged, that these Men were Papists, at that tyme of their dissenting from the Vniuersall Church; for by such their Schisme, they were cut off from the Catholike Church, and wholly reiected for members thereof. And I freely grant, that a Catholike, or Papist (as we are opprobriously called) may become an Heretike, by entertayning some Innouations; But then (I say) he ceaseth to be a Catholike, or Papist.

But the Case is far otherwise with the Protestants urged in this following Treatise. For first the Protestants heere produced (being incomparably far greater in number, then the former named Sectaries) do not disagree in one, or two, or three Points only of Protestancy among themselves; but they are distracted almost in all points of Protestancy. Again, I say, the Protestants by me urged, though reciprocally crossing one another (contrary to the state of *Berengarists*, *Erasmians*, and the rest aboue specified) yet during the same time of maintayning their contradictory Opinions, do still remayne Protestants; & accordingly they are all promiscuously acknowledged, as good Members of the Protestant Church. So great is the disparity betweene the former urged Authours by D. Morton, and the Protestants hereafter by me alledged. That these Protestants, whether they be *Lutherans* or *Swinglians* (vnder whom are comprehended *Caluinists*), which I am to produce,

duce, notwithstanding their great discre-
pancy and dissensions in Fayth, do remayne
still Members of the Protestant Church,
appeareth from the iudgmēt of *D. Whitaker*,
who thus writeth to his Aduersary *Father*
Campion (happy Man, who pledged his
bloud for the fayth of Christ :) *Quod* (h) (h) *In*
antem Lutheranos cum Swingliamis coniungis respons.
Ecce In that thou dost conioyne, and unite the ad rationes
Lutherans and the Swinglians together, thou *Campioni*
dost not offend vs; For we willingly honour *Lu-14.8.*
ther as our Father, and all them (meaning the
Lutherans, Swinglians, and Calvinists) as our
most deare brethren in Christ. And according
to this tenour *D. Iewell* affirmeth, saying:
The (i) Swinglians and Lutherans are good (i) In his
friends; they vary not among themselves, upon Apolog.
the Principles and foundation of our Religion, of the
but upon only one Question, which is whether Church
weighty nor great. And thus far of the trans- of En-
parency of the former Obiection, touching gians.
Berengarius, Erasmus &c. pag. 107.

Hitherto may be adiointed, that where-
as the Protestants are hereafter charged
with great dissensions & inconstancy, tou-
ching their often altering their Common
Booke of Prayer, *D. Dowe* acknowledging so
much, seekes to auoyd this blemish, by say-
ing: The (k) Papists haue done the like &c. (k) *D.*
How many tymes haue their Breviaries bene Dowe in
altered? But good Reader, see the great diffe- his per-
rence herein. The Protestants altering their suasion
Communion Booke, do withall alter some to English
points of Beliefe and doctrine; seeing the Recu-
change of their Communion Booke resteth *sanctis. pag.*
only in change of doctrine; the later Com-
munion Booke neuer rejecting certaine Arti-
cles

cles of Fayth, which the former did allow off. Now the altering of the *Breniaries* consists only in inserting certaine prayers in the later, which were not in the former; through occasion of Canonization of Saints, or some other vrgent Cause: But therets not any alteration, or change of Articles of

(1) This Fayth in their different Breuiaries, which objection is the point only here to be insisted vpon. Now these Premonitions being aforesaid acknowledged for true, whereby are presented in the Church diuers of our Aduersaries haue made vse, of Rome, to seeke to proue the Catholiks disagreements in matter of Fayth; it is lesse strange by D. Fulke in his answer were to a Counter-fesse Ca. 13. like p. 65. By D. Jewell in his Apology of the Church of England. p. 2. 61. and by others. (m) Of the Church. l. 2. c. 9. p. 8. 32. (1) for matter of Controuersies, that among the Papists, some are called *Franciscans*, some *Benedictines*, others *Augustines* &c. These do sometymes cate flesh, thase other feede only vpon fish, most idly and ignurantly insisted vpon. For what do these differences concerne matter of Fayth and Religion? Do not all these seuerall Orders of Gods Church belieue all the Articles of our Catholike and Roman Fayth? They only differ among themselves in liuing in a more strict, or remisse course of life. And this Answer is giuen by D. Field in these Words: We must (m) obserue, that they, who profess the Fayth of Christ haue bene sometymes in these later Ages of the Church, called after the speciall names of such Men, as were the Authours, Beginners, and Demisers of such courses of Monasticall Profession as they made choyce to follow; as *Benedictines*, & such like. Thus D. Field. There.

Therefore I conclude, that in regard of want of true Arguments in prooffe of dissensions amōg Catholiks, touching meerely matters of Religion, I cannot but much approue the ingenuous and playne Confessions of some of our Aduersaries heere, in our behalfe. And sortably hereto we tynd D. Whitaker thus to confesse of this Point:

The dissensions (n) among the Papists, are but (n) De
futiles, concerning things of small importance. Eulif.
 And D. Fulke agreeth with him, saying: *As contra*
for the (o) consuet, and peace of the Popish Bellarm.
Church, it prometh nothing, but that the Dinell controuer.
had all things at his Will, and therefore might 2. q. 3. pag.
sleep: thus truly acknowledging Vnity in 1. 7.

saith in the Roman Church, but most ma- (o) A-
 jiciously transferring the Cause therot to gainst Hef-
 him, who is the chiefe Enemy to Vnity. But kins, San-
 Syn Edwin Sands (a most remarkable Pro- ders &c.
 testant) doth not only acknowledge all pag. 193.
 war of dissention in our Catholike Church;
 but also giueth his reason thereof in these

Words: *The Papists (p) haue the Pope, as a (p) In his*
common Father, Aduiser, and Conductor, to Relation.
reconcile their ierres, to decide their differences, fol. 3.

to draw their Religion, by consent of Councells,
to Vnity &c. To whose Iudgment herein
 subscribeth Andreas Duditius, the Prote-

stant aboue mentioned, in the Epistle De- (q) Beza
 dicatory) who thus writeth: *The Roman reporteth*

(q) *Church is not denided with so many Dissin- these*
tions, but it hath the plausible apparence of Un- words of

uerable Antiquity, Ordinary Succession, and Duditius,
Perpetuall Consent, Thus Duditius. And thus in his

saue by way of Preuention of all such Ar- Epist.
 guments, as the Protestant Wryters may Theolog.

seeme to vrge, thereby, to make their Ignorant Duditius.

raſt followers believe, that the Catholiks do labour with one and the ſame diſeaſe with themſelves, touching diſagreements in points of Fayth, and Religion.

Only before I paſſe further, I thinke good to relate that ordinary and common refuge, and tergiverſation, which diuers Proteſtants of England being vpbrayded with diſagreements in Fayth among themſelves, are accuſtomed to fly vnto, who thus reaſon: *I am an English Proteſtant, I little regard, how ſoraine Proteſtants diſagree among themſelves; I am content to range my ſelfe vnder our English learned Proteſtants; who I am aſſured, maintayne the Truth of Fayth without any contradiction, or diſſenſion among themſelves.* Now becauſe this point requyret a large and full Anſwere, therefore as willing to contract this Preface in as few words, as conueniently I may, I refer the Reader for his full ſatisfaction herein to the latter end of this enſuing Treatiſe, viz. at 22. Paragraph, where he ſhall ſee the Vanity of this filly euation, fully layed open and answered. Before I come to any other Paſſages of this Preface, I ſhould it not amiſſe to relate (for the benefit of others) what happened touching theſe former Points to my ſelfe. In my being in Spayne, a Chaplayne of the *English Embaſſadors* there reſyding, (being my former familiar acquaintance in England) oftentimes came to the place where I there ſtudied, and did much ſollicite and diſwade me, from entering into Holy Orders (for then I was not Prielt.) His chiefeſt argument by him alledged, was taken out of *D. Mortons Apologia Catholica*, (which

which booke it seemes, he had studied diligently) touching the dissensions in doctrine of some few broken Catholiks as youe alledged, as *Erasmus, Nilus, Cassander* &c. as also from the dissension of the *Thomists* and *Scotists*, touching the *Conception of our B. Lady*; the *Chaplain* much vrging and inferring, that our Catholike Religion, wanting *Unity in doctrine* in the Professions thereof, could not be true. This his Argument for a tyme (I grant) seemed very strong to me (I then being but young, and not conuersant in the Protestants owne bookes, thereby to discern their dissensions in doctrine) and did cause me to defer my taking of *Priesthood*, a yeare or more longer, then afore I was deterained to haue done.

But after acquainting others of my daily familiars (much read in the Protestants Writings) with this my doubt; they fully resolved, and satisfied me touching those *Pseudo Catholiks*; to wit, what kind of Men they were, & how, & vpon what grounds they for the tyme, dissented from the then Common doctrine of the *Catholike Church*. Also I was then informed, how the *Question of the Immortal Conception of the B. Virgin*, was not defined on either syde by the Church; and that therefore it was lawfull (without any breach of *Faith*) to maintain either part. Vpon whose learned Resolution all my former doubt instantly vanished away. And indeed this Accident first begot a desire in me, to looke into the Protestants Works more fully, to see, whether they had any disagreements in Faith among them.

them: So forcible (we see) the Argument drawne from w^{at} of *Wistyn* in Fayth (though but indirectly, and with mistaking, vrged) seemes to proue that Religion, which wanteth *Unity* in Fayth and doctrine, cannot be the true Religion, instituted by our Sauiour, *Iesus Christ*. But to recall my selfe, and to proceed further.

In the next place of this my *Preface*, I will demonstrate the absolute necessity of *Union*, touching Matters of Fayth in the Church of God; it being an acknowledged and inseparable Marke thereof: and how incompatible, dissensions, and Errours in Fayth, are with the said true Church: *Apulterari* (1) *non potest sponsa Christi: Incorporata est, et pudica*. Thus I will euict both from humane and diuine Authorities: and will begin with humane prootes, and so ascend in weight of prootes, to the diuine Scriptures.

And first I will alledge some testimonies of Protestants themselves: For do we not fynd *Luther* thus to teach? *A Kingdome denieth in it selfe, that it may stand: Neither have any Hereticks, at any tyme beene overcome by force or subtilty, but by inward dissension: Neither doth Christ fight with them otherwise, then with a spirit of giddynesse, and disagreement. And more, The Anabaptists (1) of Schismes are disagreeing among themselves &c. They bite and deuoure one another &c. till at the last they perish &c. O see, how truly his owne Words do recoyle vpon himselfe.*

The Like want of this *Wistyn* doctrine, do the Deuines of *Montford* vrged (as a Marke of a false Church) against the *Sacramenta-*

(1) *August. lib. de Unitate Ecclesie.*

(1) *Luther. tom. 3. Wittenberg. in Psalm. 9. fol. 166.*

(1) *Luth. tom. 9. Wittenberg. in Galat. c. 5. fol. 416.*

ies, to impugneth their doctrine; those deu-
nes thus writing: *We have (u) inst. reason so (u) The*
hold in suspicion the doctrine of the Sacramen- logi Mans-
aries, in that they are not concordant in one, feldenses in
and the same sentence, or iudgment; but are a- Confessio-
mong themselves deuied: so as some of them are u. Mans-
called Carolostadians, others Swinglians, Occo- se dica-
lampadians, Calvinists &c. And the same Lasina.
kind of argument is vsed by the Deuines of fol. 110.
Heidelberg (all Protestants) against the
Anabaptists, thus vrging. *Si (x) vobis Ecclesie (x) Pro-*
mittimus concedere vellemus &c. If we would uocello
grant to you the name of a Church, what Sect Frankel-
among you, should be reputed the Church of talenim
God seeing you are deuied into so many Sects? *Prasit.*

To come, in this next place, to the Au- *ad Ana-*
thorities of the ancient Fathers; Whose *baptistas.*
Pens were euer employed against euery
then new arising Doctrine, not bearing
Unity to the Fayth of Gods Vniuersall
Church; we fynd S. Athanasius thus to
Wryte: *Illud (y) quoque prorsus admirabile (y) Orat.*
&c. This also is very wonderfull, that all He- i. contra
refyes, in coyning diuers things, do differ in them. Arianos.
selues, and do iointly agree in defence of fals-
hood. S. Chrysostome sharpeneth his penne in
this sort, against the Enemyes of Unity in
Fayth: *Omnes Infideles (z) qui sub diabolo (z) Opera*
sunt &c. All such Infidells, or Misbelieuers, incorfess.
which are in the power of the Diuell, are not in Math.
united, but are deuied through diuersity of O- hom. 100.
pinions: And such is the want of Fayth among
Hereticks, who neuer agree in one consent of
Things; but maintayne a severall Opinions, as
themselves are severall in number. Thus S.
Chrysostome. S. Hilarius in this sort pensilleth
out the face, and countenance of dis-
agreeing

(a) L. 7. d. greing Heretiks: (a) *Heretici omnes contra Trinitate. Ecclesiam veniunt &c.* All Heretiks do assault the Church; But whiles Heretiks do mutually overcome one another, they overcome nothing therein; since their Victory, when one Heresy doth enen fight against another, is finally become the Triūph of the Church. Tertullian (b) writes of this point in this manner: *Inspecite Hereses omnes &c.* All Heresyes (being truly looked into) are deprehended to dissent in many things, even with th: i. owne Authors.

(b) L. de
Prescrip-
tion. ad-
versus
Heres.

4.

(c) L. 1. c.
3. in initio.

(d) Vbi
supra. c.
28.

(e) In
Math. 24.

(f) Contra
Epist

Parme-
niani. l. 3. c.
4.

(g) L. de
fide, ad

Gratis-
mum. c. 2.

(h) In de-
cretis Sy-
nod. Nic.

ne con-
tra Hare-
sim Arian-
nam.

(i) Luc.

21.

(k) Psalm.

93.

I will conclude with Irenæus: *Videmus* (e) *nunc & coram inconstantem sententiam &c.* We now see their inconsistent iudgment, who, if they be but two or three in number, how diversly they teach the same things. And further the said Father: *Durum* (d) *est omnium describere sententias &c.* It is a difficult thing, to set downe the different Sentences of all Hereticks. For greater breuity of this point, I refer the Reader to the testimonies of S. Jerome (e), S. Austin (f), S. Ambrose (g), and the Councell of (h) Nye. And thus far touching the Fathers herein.

Now, in this last place, to ascend to the sacred Authorities of Gods Word, which are the Stamps, sealing vp the Truth of all the former Humane Authorities; which testimonies I reserve hitherto, wherewith to close yp the iudgment of the Reader herein. And first to shew the Vglines of Dissension we read: (i) *Every Kingdome divided in it selfe, shall perish.* And vpon this ground the Prophet thus prayeth. Destroy, (k) *O Lord, and divide their Tongues;* implying hereby, that their divided Tongues in iudgment, shall occasion their destruction.

And

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And another Prophet in further prooffe of this point, thus hath left recorded: *Their* (l) *Hart is divided, they shall now perish.* And (l) *Of* the *Wifemen* instructeth vs in these Words: *so.* God (m) *hateth him, that raiseth up Contentions among Brethren.* All which Scripturall Authorities as they shew the malice & wickednes of *Disunion* and *Dissention* in generall; so they implicitly, and potentially proue, that Want of *Unity* in Doctrine, cannot stand with true Fayth. Therefore the more reason had the Apostle *S. Paul* to vse this his feruerous admonition to the Christians of his tyme, saying: *I beseech (n) you (n) 1. Cor. Brethren, that there be no dissentions among* you: *Not forsaking (o) the fellowship, which we (o) Hebr. have among our selves.* Neither is the Apostle lesse flow in recommending the *Vertue* of *Unity* in expresse words (though this be coincident with the former;) for thus he instructeth his followers: *I beseech (p) you, (p) 1. Cor. that you all speake one thing; be you* knit together in one mind, and one iudgement: (q) *Endeuoring to keep the Unity of spirit in* the band of peace. *God is the God, (r) not of di-* uision, but of Peace. And according hereto (r) *1. Cor. we read, that our Saniar prayed for the* Members of his Church, that they may be *One (s).* And to conclude according to this his prayer, it is recorded, that the Multitude of them, which believed, were (t) of *One* Hart, and *One* Soule; so luxuriant & abounding we fynd the sacred Scriptures to be, for the extirpation of all *Dissention* and *Disunion* out of the society of Christians, and for the entertayning of *Unity* among them, in all Matters of Religion.

Now

(u) 876-
gadin (the
Prote-
stant) in
loc. om.
pag. 1: 4.
thus saith:
Vnity,
one of the
Notes of
the Church.

Now then hauing thus demonstrated the Necessity of *Vnion* in matters of Fayth, both from diuine and humane Authorities; and withall hauing in the beginning aboue (as it were) beset all wayes & passages, by which our Aduersaries might in a vulgar iudgment, seeme to assault vs, by their pretence of some weake and feeble Reasons, for prooffe of *Diuision* in Fayth to be in our Catholike Church: it remayneth, that we hasten to shew, whether *Vnity* in Fayth (as being a Marke of the true Church, euen by the iudgment of Protestants themselues) can be found in *Protestancy*; Or in place thereof implacable and irreconcilable *Disagreements* and Warres: A most foule scarre or moale, to remayne vpon the Fayth of the supposed Chiefe Professours of the *Ghospell*: So indisputably true it is, that *Protestancy* lyes exposed, or rather becomes thrall to all *Fluctuation* & *Inconstancy* in doctrine. And with this (I say) I will hasten to present to the sight of the Reader, that face, which is ingendred of so many *Contradictions in Fayth*; and I will be content (for the tyme) to become the *Protestants Herald*, in blasing the Armes of their Contentions. So shall the Reader withall discern, that the *Protestants Pens* are ouerprest, and ready to discharge vpon their owne Brethren (for matter of Fayth and Religion) euen whole Volleys of those, of most reproachfull Words, and intemperate Language.



BARBAROMAXIA,
OR
THE WARRS OF
PROTESTANCY:

The I. Paragraph.

BEFORE we enter into the
dissentions of the Protes-
tants, touching particu-
lar Doctrines, severally
maintayned by severall
sydes of them; I will
first lay open with what
kind, and brotherly language one Sect of
them (and yet all good Protestants) doth
entertayne another. Now this *Discors Con-*
cordia, this disagreeing Harmony of theirs,
consisteth of many parts: To wit, First, of
the *Lutherans* against the *Sacramentaries*. I
meane the *Swinglians* and *Caluinists*; then re-
ciprocally of the *Caluinists* against the *Luth-*
erans. Secondly, The *Lutherans* among them-
selves, Thirdly, The *Caluinists* among them-
selves

Issues. Fourthly. The Moderate Protestant against the Puritan and the Puritan against the Moderate Protestant, within which Classe are comprehended the English Moderate Protestants, and the English Puritans.

I. And to begin. Luther the first Parent of Protestancy, thus disgorgeth his venome against his owne brood (for the Swinglians and Calvinists primitively descended from his loynes.) We (a) seriously iudge the Swinglians

(a) Thes.

at. contra

Lana-

nium/.

(b) Luth.

tom. 7. in

defens.

Verbor.

Cana Do-

mini fol.

386.

(c) Luth.

Epist. ad

Ioan.

Hernag.

Typogra-

ph. Ar-

gentin.

(d) Luth.

tom. 7.

Wittenb.

fol. 121.

(e) Vbi

supra.

(f) Luth.

de Cana

Domin.

tom. 2.

And Sacramentaries to be Hereticks, and Aliens from the Church of God. And more: We will (b)

reproue and condemne them (meaning the Sa-

cramentaries) for Iadglaters, Corrupters of Gods

word, blasphemers, and deceiuers; And of them, as

of the Enemies of the Gospell, we will sustayne

persecution, and spoyle of our goods &c. And yet

mores. The Sacramentaries began their Opinion

with Lye, and with Lye they defend it. And fur-

ther: I do protest (d) before God and the world,

that I do not agree with them (meaning the

Swinglians) nor euer will, whyles the world stan-

deth-but will haue my hand cleare from the blood

of those sheppe, which these Hereticks do draw from

Christ, decauase, and kill &c. And after in the

same place: Cursed (e) be the Obduracy and En-

cord of Sacramentaries, for euer, and euer, to all

Eternity. And to conclude, Luther being (as

he thought) nere to his grave, breath (as

his Legacy) these ensuing charitable words:

I hauing (know one of my feet in the grave, will

carry this testimony and glory to the Tribunal of

God, that I will with all my heart, condemne and of-

them Carolostadius, Swinglians, & Decalampedites,

and

and their followers; nor will haue with any of them
Familiarity, neither by letters, or writings, nei- German.
ther by word, or Deed, as the Lord hath Com- Jan. 174.
manded. which

THUS much, to let passe much more of also re-
 Zurbert Charity towards Swinglian and his ^{ported of}
 party. And this his Charity towards the Sa- ^{Luther}
 cramentaries, the Lutherans, being of the next ^{by the}
 descent from him, seeme to inherite for Bren- ^{Tigur.}
 tim (the Lutheran) thus witnesseth : *All the* ^{Déuines.}
(g) Swinglian workers are full of deceptions, can- ^{fol. 108.}
ning deceits, and slaunders : Westphalus (a Luth- ^{(g) in re-}
eran) thus answereth : All (h) the Calvinian Works ^{cognit.}
are stuffed with taunts, curses, and lyes, he further ^{Propbet.}
maintayning in the same place, That there ^{(h) Apo-}
are certaine pages of Calvins Workes, of ^{log. contra}
which euery one containeth at least twenty ^{Calvinum.}
lyes and taunts. Hannius (the eminent Lu- ^{p. 430. c.}
theran) chargeth Calvin, that he (i) wresteth ^{(i) In his}
the Scriptures horribly from their true sense, to the ^{Epist. De-}
ouerthrow of himselfe, and others. Conradus Schlaf- ^{dicar. to}
selburg the Lutheran : The Calvinists (k) do not ^{the Cog-}
reish Arian and Turkish Impieties in their hearts, ^{formation}
which doth not seldome, or fit times, openly disclose ^{of Cal-}
it selfe. ^{uins de-}
^{prauat.}

To Conclude, Luke Offender thus blasphemeth (k) in
the Calumnists, concerning certaine Affir-
mations touching Christ: But here Gentle (l) Rea-
der beyond, and about the blasphemous things,
which in the discourse before we have heard, against
the Son of God, out of the Opinions of our adver-
saries (the Calumnists) there openeth it selfe a
gulfe of Hell of Calumnious Doctrine, in which Hell
is said to be the habitation of John Co. Stubburus

(*) Stan- (a Lutheran) thus writeth to Calvin:
 having con- What Dinell (O Calvin) hath seduced thee, to
 170. Calvi- speake with Arius, against the sonne of God? And
 num. 154. againe he thus sayth: Beware (O Christian
 155. Reader) and especially all you Ministers, beware of
 the Bookes of Calvin, and principally in the Articles
 of the Trinity, Incarnation, Mediatour, the Sacra-
 ment of Baptisme. Thus far for some taste of
 Luther, and the Lutherans Deportments in
 words and writing, against the Swinglians,
 Sacramentarians, and the Calvinists. Now let vs
 see, with what Retaliation of kindnes do
 the Sacramentaries, or Calvinists requite the Lu-
 therans.

2. First, then we fynd, that Swinglius thus
 inueighs against Luther: Thou (m) Luther shalt
 (m) In be enforced either to deny the whole Scriptures of
 Responf. ad Luther. the New Testament, or to acknowledge Marcions
 l. de Sacra- Heresy. And in the same place he thus fur-
 ment. fol. ther writes: En, vt totum istum hominem Satan
 401. occupare conetur: Behould, how the Deuill laboreth
 wholly to possesse this Man, meaning Luther. A-
 gaine, Swinglius through contempt, calleth
 Luther, Marcion (n) the old Heretike; and fur-
 (n) Swin- ther concludeth in these words; to wit, that
 gl. 10m. 2. Luther is guilty of high blasphemy against the Na-
 in ref- ture and essence of God, in that he taught, that
 ponf. ad Luther. Christ dyed according to his Diuinity. And Swin-
 Confess. glius in the foresaid alledged place thus: This
 fol. 438. 67 can be by no reason explained, or excused; for Lu-
 402. ther clearly and manifestly confesseth, that he will
 not acknowledge Christ to be his Saviour, if only his
 Humanity had suffered. Finally, Swinglius thus
 concludeth of Luthers wordes: In verbis

(*) La-

(*) Luther, &c. In the wordes of Luther, (*) Swin-
there lye most great Errours; when I read Lu-
thers Booke, it seemeth to me, that a beastly Hogg, in-
doth gruntle in a garden, beset with most fra-
grant flowers: So impurely, so vnlike to a Deuine
Luther disputeth of God, and all holy things. Thus
Swinglius.

But to leaue Swinglius, and to descend to
other Sacramentaries; Campanus (a Sacra-
mentary) thus fully and resolutely pro-
nounceth of Luther: As (o) Certaine as God is (o) in Col-
God so certaine it is, that Luther was a diuinish loq. ias.
Lyar. Oecolampadius (the Sacramentary) thus Luth. som.
fearefully speaketh of Luther himselfe: Let
Luther (p) take heed, least being puffed with Pride, A duers.
he be deceiued by Satan. The said Oecolampadius (p) In
thus censurcth of the Lutherans in generall: Respons.
The (q) Lutherans bring forth only a colour or fisse Lu-
shadow of the Word of God (as all Heretikes com- ther.
monly are accustomed to do) they bring not the (q) In
Word of God, and yet they will seeme to build vpon Dialog.
the Word of God. contra

The Figurine Deuines (being Swinglians
or Calvinists) thus recriminate Luther:

Nos (r) condemnatam & execrabilem vocat Sectam (r) Tigu-
Lutherus &c. Luther calleth vs a damnable and rin. tract.
execrable sect; But let him looke, that he do not de-
clare himselfe an Arch-Heretike, seeing he will not, supremam
nor cannot haue Society with those, that confesse Lutheri
Christ. But how meruelously doth Luther bewray Confess.
himselfe with his Deuills? &c. For he sayth, that the
Deuill dwelleth both now, and euer in the Swin-
glians, and that they haue a blasphemous Breast,
Insatanized, Superatanized, and Persatanized

Ecce. Did ever any man beare such speeches passed from a furious Diuell himselfe? Titus for the Tigurine Demines.

I will Conclude with Calvin, who thus exclaimeeth against the Lutherans in General. By the Lutherans (s) Marcion is raised out of Hell: And in like sort Calvin thus more writeth: The (1) Lutherans are forgets and Lyars. These implacable and mutuall dissentions betweene the Lutherans and the Calvinists are so great and irreconcilable, as that Conradus (u) Schlusselburg (the great Lutheran), reciteth three and thirty severall Articles of Doctrine in question, and controuerted betweene the Lutherans, whom he defendeth, and the Calvinists, against whom he writeth. And Luke Osiander (the Protestant) did write a Treatise bearing this title: *Enchiridion Controuersiarum, quas Augustanae Confessionis Theologi habent cum Calvinianis.* Printed Tubinga. 1603.

And Hubberus, a learned Lutheran, wrote a booke in Dutch, printed Regiomonti. 1592. hauing this title: *The Opposition of the Lutheran and Calvinian Doctrine in certaine chiefe Articles of Faith:* So iust reason had Nicolaus Gallus (the Protestant, and superintendent at Rarisbone) thus to complayne of the Contentions betweene his owne Brethren, all Protestants: Non (x) sunt lanes &c. The dissensions, that are among vs, are not of light matters, but of the greatest articles of Christian Doctrine, of the Law and the Gospel, of Iustification and good Works &c. And finally Regius (the Prote-

(1) In Rh.
l. 4. cap.
17. §. 16.
(2) Ad-
monit. 3.
ad West-
phalum.
(u) Schlus-
selburg in
Theolog.
Caluinist.
in his Co-
talogus
praecipuo-
rum Do-
ctrinae
Capitulum
Ecce.

(x) In
Iohannis
of Hypo-
thesibus.

Protestant) hath no lesse resentment and feeling touching this point, thus writings *Est (y) in isto de notatissimo articulo &c.* Although (y) Pape in the beginning, one only Article was called into ^{pus in} doubt, notwithstanding the Calumnists are now ^{Theolog.} far gone as they call in doubt neither few, neither ^{Caluinist,} the least Articles of Christian Doctrine. &c. ^{1. Art.} 18.

With whom conspires Bullinger the Protestant, in these words: *Ipsi inter (*) se Euange- (*) Bul-*
lici acriter pugnunt, & pugnant &c. Those alone, ^{linger in}
 who are professors of the Gospel, do vehemently ^{his unda-}
 prick, and fight one against another: And from ^{mentum}
 hence are hard among vs those unfortunate names, or ^{firmum,}
 appellations of the Lutherans, and the Swinglians, ^{cap. 1. pag.} 3.

3. In this next place, let vs behold how the Lutherans do agree among themselves. Their contentions are so great, that Conradus Schlusenburg (z) (the most eminent Luth. (z) Schlus-
 ran) placeth six sorts of his owne Luther. ^{selb. in}
 rans in the Catalogue of Heretikes; And from this severall sort of Lutherans did first ^{Catal. He-}
 rise that distinction of Molles Lutherani, and ^{ret. no-}
 Rigid Lutherani. These severall Kinds of Lu- ^{striscompo-}
 therans had severall appellations or names, ^{ris. b. v.}
 for some of them were called, *Substantiarij*,
 for teaching *sinne* to be of the essence and na-
 ture of Man; Others opposite to these, were
 term'd, *Accidentarij* who impugn'd the
 former Opinion; Some called *Reliquitarij*,
 for confounding Christ's Humanity with his
 Divinity. Some called *Osiandrians*, in regard
 of their different Doctrine of Justification.
 Some others were styled *Mainriste*, of Grego-
 rius Maior, in respect of the necessity of Good

Adaphomachia, or

Workes; Others, Flaccians, of Flaccus Illyri-
cus, who oppugned the Majorists therein; Fi-
nally others were denominated, Adia-
phorists, for maintayning the indifferency of
Rites and Ceremonies, wherein they are
greatly written against by the Flaccians.
Now all these (as aboue is said) are Luth-
erans, and do imbrace and acknowledg the
Confession of *Augusta*: which Confession of sayth
the Calvinists do wholly reiect; And yet
these Seuerall sorts of Lutherans haue writ-
ten and published seuerall Bookes one a-
gainst another, in defence of their seuerall
maintayned different Doctrines.

4. To come to the *Sacramentaries* or
Calvinists alone, we find, that *Cassale* (the
Sacramentary or Calvinist) condemneth
Caluin himselte, for his presumed Doctrine,
of God being the Authour of sinne, thus writing
hereof: By this (a) meanes, not the Deuill, but the
God of Caluin, is the Father of Lyes; But that God,
which the holy Scripture teacheth, is altogether
contrary to this God of Caluin. And then after:
The true God came to destroy the workes of the
Caluinian God: And these two Gods, as they be
contrary in Nature, one to another; so they beget,
and bring forth Children of contrary disposition; to
wit, that God of Caluin, Children without mercy,
proud, &c. Thus the foresaid *Cassale*. In
like sort Caluin (1) wholly condemneth *Swin-*
glus for his teaching, that the Sacraments
are bare externall signes; and (2) *Swinglins*
reciprocally condemneth Caluin for his tea-
ching, that to the Sacraments more is attri-
buted,

(a) *Cassal.*
l. ad Calui.
num de
Prædesti-
nas.

(1) *l. de*
Cœna
Dom. c. 1.
4. Insti. c.
25. s. 1.
(2) *Epist.*
ad quæ-

The Wars of Protestantie.

based, then to externall signes. According to *dam Ger-*
these dissensions of the Protestants, or Sa- *manie Co-*
cramentaries among themselves, Doctor *nitatem*
Willet a formall Protestant thus repreh- *fol. 196.*
deth *M. Hooker*, *D. Conell*, and others in these
words: From this Fountayne (b) haue sprang forth (b) In his
those, and such other whirlepooles and bubbles of *meditat.*
new doctrine, &c. and then after: Thus haue *upon the*
some bene bold to teach and write, who as some *121. Psal-*
me,
Schismatikes (meaning the Puritans) haue
disturbed the peace of the Church one way in exter-
nall matters concerning Discipline; they haue trou-
bled the Church another way by opposing themselves
by new quirks and deuises, to the soundnes of Do-
ctrine among Protestants. Thus far *D. Willet* of
the strifes among the moderate Protestants
themselves.

In this last passage we will descend more
particularly to the doctrinall contentions of (e) *Inta-*
English moderate Protestants, and English Pur- *Ticauter,*
itans. And to begin, the English Puritans writ- *continued:*
ting against the English Protestants thus say: *A (bros-*
If (c) we be in error, and the Protestants on the contra- *stian and*
ry side haue the truth, we protest to all the World, *model of*
that the Pope and the Church of Rome (and in them *ser. p. 122*
God and Christ) haue great wrong and indignity (d) *In the*
offered vnto them, in that they are reiected &c. And *mild de-*
more, the English Puritans thus complaine, *tence of*
hereof: Do we (d) vary from the sincere doctrine of *the silen-*
the Scripture? Nay rather, many of them (mea- *ced Mini-*
ning the Bishops and their Adherents) do *stra sup-*
much swaue from the same, touching generall *plication*
Grace, and the death of Christ for euery particular *to the*
person &c. Touching the manner of Christ's *high*
Parlament,

presence in the Eucharist &c. Finally the English Puritans do more fully dismask themselves, thus bursting out, and main-
 (e) These Positions of the Puritans are ver-
 bally re-
 cited and
 condemn-
 ed in the
 booke en-
 titled:
 Constitu-
 tions and
 Canons
 Ecclesiasti-
 cal, prin-
 ted anno
 1604.
 (f) In his
 Epist. Do-
 ctat. p. 3.

ning, that the (e) Worship of the Church of England is corrupt superstitious, unlawfull repugnant to the Scriptures. Again: The Articles of the Bishops Religion are erroneous, their rites Antichristian. And yet more: The gouernment of the Church of England under his Majesty by Archbishops, and Deanes, is Antichristian, and repugnant to the word of God.

6. Now, to turne ouer the leafe, and see how the more moderate English Protestant recompenseth the English Puritan Charity herein: And First we find, that M. Parks thus auerreteth confidently: The Puritans (f) are head-
 strong, and hardened in error; They strike at the mayne points of fayth, Shaking the very foundation it selfe. Heaven and Hell, The Diuinity and Humanity; Tea the very soule, and saluation of our Saviour. And yet more plainly in the forelaide place: They haue pestilent Heresies. And finally: They are hereticall, and scordigious. And further the said M. Parks thus discourseth: The Creed (*) is selfe, which alway hath bene the badge, or cognisance, whereby to discern and know the faythfull from vnbelieuers &c. is the mayne point in question betweene vs and the Puritans. D. Conell speaking of certaine fiery English Puritans, thus deliuereth his words: The (g) first English Ministers so far descended, that some bookes, and the greatest Part of Christendome was filled with vn-
 (g) In his
 Examen.
 pag. 1.

dererent, vnholty, and vnnaturall Contentions &c. M. Powell is very playne with them, for thus he

he writeth: The (h) Puritans are notorious and (h) Powell
manifest Schismatiks, cut from the Church of God. in his

To forbear diuers others like Censure, con-
siderations.
passed vpon our English Puritans, I will alladg
these few following; First of the foresayd
D. Couell, who registring the positions of
the English Puritans, among other of their po-
sitions, setteth downe theie following: The

(i) statute Congregations of England are no true (i) In his
Church: And againe, The Protestant Church of defence of
England hath no forme of a Church. We also Hooker.
thus read in the Booke of The Suruey of the p. 65. &
pretended Discipline: The (k) Puritans peruert the 74. 75.
true meaning of certaine places both of Scripture & (k) C. 5.
& c. 14.
Fathers, to serue their owne turnes. And againe & c. 35.

The word of God is troubled with such choppers and
changers of it. Lastly (besides diuers other
such reprehensions of them) we thus read:
The Catechalls, pittifull Distractions, and Confu-
sions among the Puritans proceed from such intol-
erable presumption, as is used, by perueruing & false
interpretation of holy Scripture.

Now, by all this touching the immor-
tall dissentions betweene our English Pro-
testants and English Puritans, we may dis-
cerne the Vanity of the Protestants answers
to the Catholikes, charging them in England
with Controuersies in sayth; the Protestants
replying, that their Dissentions rest only touching
gouernment, and other Indifferencies, but touching
the mayne Articles of Protestancy, they haue no Dis- (l) M.
ference at all. O as impudens! So ingenuously & Parks in
truly doth M. Parks confesse hereof, saying: his Epist.
The Protestants deceaue (l) the world, and make
men

men believe, That there is agreement in all substantiall Points; They affirme, that there is no question among them of the Truth.

Now the mayne Differences in doctrine betweene the Calvinists, especially betweene the forraine Protestants among themselves, and the English Protestants and the Puritans, be (among others) these following. 1. Whether the Ecclesiasticall Minister doth truly forgive sinne; or but only pronounce the remission thereof. 2. Touching the Churches Visibilty and Invisibilty. 3. Whether in case of adultery the innocent party may marry agayne.

4. Whether Christs body be really and substantially present to the Mouth of Faith; (as D. Whitaker and M. Hooker do hold) or but Sacramentally only present, as the Puritans do teach.

5. Touching Reprobation and universality of Grace. 6. Christs suffering in soules the paynes of Hell: His descending into Hell after his death. 7. Baptisme by lay persons in tyme of Necessity. 8. Whether Ministers should be ordained by imposition of handes, or by the Election of the Presbytery. 9. Whether Usury be lawfull.

10. Whether the Sacraments do confer Grace, or but only signify it. 11. Whether there hath beene since the Apostles tyme, any extraordinary Calling; Or whether such Calling may be. 12. Whether vowes are now to be abrogated, as supposed to be but Ceremoniall, and parcell of the old Law.

13. Whether the Roman Church be a true Church, affording saluation. 14. Whether the Civill Magistrate may be head of the Church. 15. Whether the Communion ought ever to be delivered vn-

der both kinds. 16. Finally (to omit some others) touching the vse of the signe of the Crosse, of the Surplisse, of Organs in the Church &c.

The II. Paragraph.

NOW, having displayed in part the great Differences betweene the Protestants of all kinds among themselves; and this but only from the particular sentences and wordes, found here and there scattered in their writings; In this next place I will demonstrate the same more fully even from the many scores (if not some hundreds) of Bookes, written all by Protestants against Protestants; of which, one Catalogue of them comprehends such bookes, as are written by the Calvinists against the Lutherans; Another Catalogue of bookes, written by the Lutherans against the Calvinists; A third by the Lutherans, against the Lutherans; All which three Catalogues of bookes may be found in Iodocus Coccius his *Thesaurus*, Tom. 2. The fourth Catalogue contains the bookes written by the Protestants one against another, touching the Question only of the *Sacrament*. The Catalogue of which bookes is taken from the Protestant Wryter *Hospinianus*, in his *historia Sacrament. part. 2.* And all these were made betweene the yeare of our Lord 1574. and 1598. Since which tyme diuers other bookes of that subject haue beene written by other Protestants, against their owne Brethren.

Now

Now In regard of the multiplicity of the said bookes of the severall same Catalogues, and for greater breuity, I referre the Reader to the two foresaid Authours, *Coccius* and *Hospinian*, in the places aboue alledged. Yet for some deliberation and tast of all the rest, I will set here downe the particular titles only of twenty of the said Bookes; from the virulency and bitterness of which Titles the Reader may coniecture of all the other bookes, in what spirit of Charity (or rather of Serpentyne hatred and malignity) they are written by Protestants against Protestants. Of which twenty Bookes here alledged, not any doth touch the question of the *Reall presence*, maintayned by the *Lutherans*, because I haue purposely forborne that subiect in relation of the Bookes here alledged, in that, the *Lutherans* agree with vs *Catholikes* therein.

1. The First Booke then, which I alledge, is entituled: *Alberti Grauari, bellum Ioannis Caluini, & Iesu Christi*. Printed Brapze. Anno Domini 1598. The warre betweene Iohn Calvin and Iesus Christ, written by Albertus Grauerus.

2. *Antiparus; hoc est. Refutatio venenatis scriptis Dauidis Paracleti, in defensionem scripturarum, & corruptelarum, quibus Ioannes Caluinus in latissima Scriptura testatur, de mysterio Trinitatis, nec non oracula Prophetarum de Christo, detestandum in modum corrupti*. Printed Francofurti. Anno 1598. *Antiparus*; that is, a Refutation of a venomous writing,

ring, published and made by David Parvus, in defence of the dectis and falsifications, with which Iohn Caluin in a detestable manner hath corrupted the most illustrious or cleare testimonies of Scripture, touching the mystery of the Trinity, as also the Oracles of the Prophets concerning Christ.

3. *Demonstratio imposturarum & fraudum, quibus Egidius Hunnius Ecclesia Orthodoxa doctrinam potenter corrumpere pergit.* Bremae, 1593. A demonstration of the impostures and dectes, with the which Egidius Hunnius proceedeth perulantly, to corrupt the doctrine of the Orthodoxall Church.

4. *Deus de Incarnatione filij Dei, contra impios & blasphemos errores Swinglianorum & Calvinistarum.* Tubingae, 1566. An Oration, or Discourse of the Incarnation of the Sonne of God, against the wicked & blasphemous Errors of the Swinglians, and the Calvinists.

5. *Egidij Hunnij Calvinus Indulgens: Haec est, Iudaica Glossa & correptio, quibus Iohannes Calvinus Illustrissimam Scripturam sacra loca & testimonia, de gloriose Trinitate, Deitate Christi, & spiritu sancto, comprimit autem latissime Propheciarum de Adam in Messiam, & humanitate eius, Passionis, Resurrectionis, Ascensionis ad Calos, & Resurrectionis ad Dextram Dei, & Resurrectionis in modum corruptionis non obhorret.* Wittenbergae, 1593. Calvinus Indulgens, written by Egidius Hunnius. There is a declaration of the Iudaicall impostures and falsifications, with the which Iohn Calvin hath abused & pervertedly

bly to corrupt the most cleare places and testimonies of Holy Scripture, against the glorious Trinity, the Deiry of Christ, and the Holy Ghost; As also the Prophecies, touching the Incarnation of the Messias; his Natiuity, Passion, Resurrection, Ascension to Heaven, and his sitting at the right hand of God.

6. *Pia defensio aduersus Ioannis Caluini, Petri Boquini, Theodori Bezae, Willielmi Clebitij &c. & similia Calumnias: Item Refutatio Pelagiani seu Anabaptistici Caluinistarum Erroris, de Baptismo, & peccato Originali. Adduntur Collectanea plurimorum Caluinistarum Deum, eius Prouidentiam & Predestinationem.* Printed Brædæ. 1583. A gently Defence against the Calumnies, or deceits of Iohn Caluin, Peter Boquinus, Theodorus Beza, Willielmus Clebitius, and such others &c. Also a Refutation of the Pelagian, or Anabaptisticall error of the Calvinists concerning Baptisme and Original sinne. Here are also adioyned certaine Collections out of Calvin against God, and his Prouidence, and Predestination.

7. *Veritatis Victoria, & ruina Papatus Saxonici.* Printed Lofannæ. 1565. The Victory of the Truth, and the ruine of the Papacy of Saxony.

8. *Conradi Schlæfeldurgi Theologia Caluinistica libri tres, in quibus, seu in tabula quodam, quasi ad oculum, pluresque ductatis viginti tribus Sacramentorum publicis scriptis, pagellis, verbis proprijs, & Antistarum Nominibus indagatis demonstratur, eos de nulla fide Christiana Fidem tenuisse.*

schulre rechts schreibe. Francforti. 1594. Three bookes written by Conradus Schluffelburg, touching Calvinisticall Divinity, in which (as in a table to the very eye) is demonstrated from more then two hundred twenty three publike writings of the Sacramentaries, with setting downe the pages, their owne words, and the Names of the Authors, that the Calvinists do scarcely believe truly any one Article of Christian Fayth.

9. *Argumentorum & Objectionum de principalibus articulis doctrinae Christianae, cum Responsionibus, quae sunt collectae ex scriptis Philippi Melancthonis: additis scholijs illustrantibus usum singulorum responsionum. partes septem. Neapoli. 1578.* Seaven partes or Heades, touching the Arguments and Objections of the principall articles of Christian Religion, with their Answeres; Which Answeres are gathered out of the writings of Philipp Melancthon, with the illustration of the vse of all the Answeres.

10. *Responsio triplex ad Fratres Tubingenses, & triplex eorum scriptum de tribus gravissimis Questionibus, de Cena Domini; de Majestate hominis Christi; & de non damnandis Ecclesijs Dei, nec auditis, nec vocatis. Genevæ. 1582.* A threefold Answer to the brethren of Tubing, and their threefold writing touching three most weighty Questions; to wit of the toppe of our Lord; of the Majesty of Christ as man; and of not condemning the Churches of God, before they be heard, and called to answer for themselves.

11. *Gulielmi Zeppers Dillenbergensis Ecclesie Pastoris Institutio, de tribus Religionis summis Capitis, quae inter Evangelicos in Controuersiam vocantur. Hanonia. 1596. An Institution or Discourse, made by Gulielmus Zepperus, Pastour of the Church of Dillenberg, concerning three chiefe Heades or points of Religion, which are called into Controuersy by the Professours of the Gospell.*

12. *Apologia ad omnes Germaniae Ecclesias reformatas, quae sub Swingliani & Calviniani Nomini inuidia vim & iniuriam patiuntur. Tiguri. 1578. An Apology to all the reformed Churches of Germany, the professours whereof suffer wrong and injury, vnder the title of being Swinglians or Calvinists.*

13. *Ad Ioannis Brentij argumenta, & Iacobi Andreae Theses, quibus Carnis Christi omni-praesentiam utuntur confirmare: Id est, aduersum renouatissimi Nestoris & Eutichetis Errores, responsum. Geneuz. 1570. An Answer to the arguments of Iohn Brentius, and to the Theses of Iacobus Andreas, by the which they labour to confirme the omni-presence of Christs Flesh; That is, against the reuined Errours of Nestorius and Eutiches.*

14. *Colloquij Montisbelgardensis, inter Iacobum Andream & Theodorum Beza, AEs. Tubingae. 1584. The Acts of the Conferences at Mont-belgard, betweene Iacobus Andreas, and Theodorus Beza.*

15. *Christophori Perelsi Apologia vera doctrinae, de definitione Euangelij, opposita Thrasanenit praestigijs Ioannis Wigandi. Wuttembergae. 1572.*

An Apology of Christopher Pezelius, touching the true doctrine of the definition of the Gospel, opposed against the Thrasionical and boasting sleights and impostures of Ioannes Wigandus.

16. *Hamelmannia, sive Arist Theologians, Dialogus, oppositus duabus Narrationibus Historicis Hamelmanni, Neostadij 1582. Hamelmannia, Or a Theologizing Rammie, being a Dialogue impugning two historicall Narrations of Hermannus Hamelmannus.*

17. *Hieremia Victoris vera & dilucida demonstratio: quod Swingliani & Calvinista nunquam se subiecerunt Confessioni Augustana, exhibita Carolo Quinto. Anno 1530. Germ. Frankfurti. 1591. A true and euident Demonstration, proving that the Swinglians and the Calvinists, did neuer submit themselves to the Confession of Augusta, exhibited in tyme of Charles the Fifth.*

18. *Christiani Kittelmanni, decem graues & perniciosi Errores Swinglianorum in doctrina, de peccatis & Baptismo, ex proprijs eorum libris Collati & refutati. Madelburgi 1591. Ten weighty and pernicious Errors of the Swinglians, concerning the doctrine of sinne & Baptisme, being taken out of their owne Bookes, and refuted by Christianus Kittelmannus.*

19. *Responsio ad scriptum quod Theologi Brunenses aduersus Collectores Apologiae formula Concordiae publicaram. Lipsie. 1585. An answer to the writing, which the Deuines of Bruns published against the Collectours of the*

Apology of the forme of Concord.

20. Ioannis Mosellani *Præseruatiua, contra venenum Striglianorum*. Tubingæ. 1586. A *Præseruatiue* of Ioannes Mosellanus, against the poyson of the Strigilians.

Thus far of these twenty Titles of the Protestant venemous kind of writing, one against another. And here we may say with the Poet, *ex vno discite omnes*; that is, from Consideration of these twenty titles only, we may make the like coniecture of many scores of bookes by them written: Only this I may note, that if the Titles of the fore-said bookes be so fraught with Malice, what spleenfull sentences full of Rancour may, in all probability, be thought to occur here and there in the said bookes?

The III. Paragraph.

BUt what? doth the Scene of the Protestants Disagreements rest only in words and writing one against another? No, for it passeth further, finally into extreme and barbarous outrages. For first, they are not content to call one another Heretikes, (as by many afore alledged testimonies are evident) but with all they prohibit the sale & reading of ech others bookes. For thus *Hospinian* (the Protestant) writeth, touching the restraint made in Saxony: *Edictum promulgatum* (m) *est &c.* An edict is promulgated & divulged, by the which not only the reading, but also the selling of all bookes written by the Calumnists, is prohib-

(m) In
hissor. Sa-
crament.
part. ult.
ra. fol. 193.

prohibited: And the Lutherans do charge the Calvinists in this sort: Biblia (n) & Catechis- (n) Hof- mum Lutheri &c. The Calvinists haue prohibited pinian the Bibles, and the Catechisme, approned by Luther vbi supra. and his followers. fol. 394.

Secondly, they banish ech other from their Territories, not suffering them to enter therein, as Crispinus (o), Osiander (p), Contra- (o) In his dus (q) Schlusselfburg (all Protestants) and o- booke of thers do witnes. Thirdly, they appoint Ar- the state ticles of Visitation and Enquiry, concerning Church, the discouery and apprehending of ech o- pag. 697. ther. For thus the foresaid Hospinian writ- (p) In teth of this point, shewing how the Saxons Epistola. made a petition to their Duke, *Vt famulos histor. Ec-* (r) *Sacramentarium libros prohiberet &c.* That les. Cens. he would forbid all markable Bookes of the Sacra- 20. pars. mentaries; and that he would chastise the Antihours altera. of them with due Punishments; And that in the pag. 303. next visitation he would giue directions, that All (q) in Ca- Caluinists should be cast out from the calogo. Schooles, Churches, from all Magistracy, or Haret, & publike gouernment. Fourthly, They commit 13 & vlti. them to imprisonment, of which point Hof- mo. pag. pinian thus recordeth: (s) *Nicolaus Crellius 328. & Saxonia Cancellarius, in vincula conijcitur. Nico- 847. laus Crellius, being Chancelour of Saxony, is cast (r) Hospi- into bonds, or Prison. And againe in the fore- nian. in- histor. Sa- sayd place: Theologi nonnulli &c. Many Doui- craments. ner, being apprehended in severall places, are cast in- pars. alie- to bonds. Fifthly, they will not afford ech ra. fol. 191. other Common entertaynement, vsuall to (e) Hospi- all Strangers in euery Country. This course nian vbi supra. of the Lutherans, against the Calvinists is*

(t) In bi-
 flor Sa-
 crament.
 pars. 2 fol.
 399.
 (u) In Epi-
 tom. &c.
 Cens. 10.
 pag. 404.
 (x) In
 Catalog.
 Haris. 1.
 12. & 116.
 mo. p. 62.
 (y) In bi-
 supra. p.
 393.
 (z) Epi-
 tom. Cens.
 10. pag.
 711. 6^a p.
 803.
 (a) In bi-
 flor Sa-
 crament.
 pars. 2 fol.
 393.

reported by the foresaid *Hospinian* (t), and
 by *Ofiander* (u); And on the other syde, by
 the Calvinists against the Lutherans the
 same is related by (x) *Conradus Schlußelburge*;

Sixtly, they enter into Armes one lyde
 against another. For, that the Lutherans did
 hastily and tumultuously assault the Cal-
 uinists, is recorded by *Hospinian* (y). And that
 the Calvinists did actually attempt the like
 against the Lutherans, is witnessed by *Ofian-
 dex* (z). This is further evident, by the Exam-
 ple of the *Arminians* and *Gomarists* not many
 yeares since in Holland, where one, called
Barnenille, being the head of one of the Fa-
 ctions, was beheaded. Lastly, the implaca-
 ble Dissentions haue beene so violent, ex-
 ceeding all humane Nature, as that the Lu-
 therans haue extended their malice towards
 the dead Corps of the Calvinists; This is ve-
 rified by *Hospinian*: Cum (a) *impetu occurren-
 tes Sandapilam* &c. The Lutherans assaulting
 one, called *Sandapila*, by force, & inhumane-
 ly vsing his body, did expose it to be eaten
 by Dogs. See here the *Vainian* and irrecon-
 cileable hatred of the Protestants, against the
 Protestants.

Nowhere the Reader is to be aduertized,
 that the different Names of *Lutherans*, *Swin-
 glians*, *Sacramentaries*, *Calvinists*, *Puritans* &c.
 are not intented for disgrace and contume-
 ly to the different Professours, but even of
 necessity, for the better distinguishment of
 their different Doctrines. And according
 hereto *M. Parker* thus writeth, touching the
 name

name of Puritans: Neither (B) do I see any sufficient reason why those among us whom singularity in Affection, and Novelty in Faction haue denominated Puritans; should not be distinguished by that Name. Bu: Conradus Schlusseburg passeth more fully into the subdiuision of the word Protestants, thus writing: (c) Neque uero nostrae partis Theologi &c. Neither do the Deuines of our syde, name their Adversaries, Swinglians, Caluists, Sacramentaries, through detraction or hate, neither when we our selues are called Lutherans. Finally Hospinian thus writeth; Schismatica (d) ista &c. I haue these Schismaticall Names of Lutherans, Swinglians, Caluists; and yet I vse them in this my history, for the better distinguishing of their doctrines, and instructing the Reader. So clearly appeares the great disparity of the seuerall Religions among them, euen from the seuerall appellations, imposed vpon the seuerall Professours.

Hauiing in the precedent passages discoursed of the (almost incredible) Dissensions in Religion betweene seuerall sorts of Protestants; and this chiefly from the alledging of wordes full of contumely, disgrace, and rancour, one against another, only for matter of Religion, and from the terricall, harsh, and opprobrious titles of twenty of their Bookes, written in great acerbity of style; and lastly, from their externall comportment; and yet all of them promiscuously assuming to themselves in generall the Name of Protestants: I haue it now conuenient in this next place to defend more

(b) In his Apology vnder the title of Quarrelous Motions. page 30.
(c) In Caluist. calog. Heret. l. 13. & ultim. de Interemi. his p. 366.
(d) In his Hist. Sa. crament. par. altera, through- out his whole booke he vseth these different Names.

particularly to the different points of Religion, in which these severall Sects may nely dissent among themselves, one syde not approving (but wholly reiecting) the iudgment of the other side.

The IV. Paragraph.

I Will begin touching the Question of the Word of God, or Scripture; And first, touching such Bookes of Scripture, as are reiect- ed by some Protestants, but approued and allowed for Scripture by other Protestants. Secondly, the Protestants disagreements in the Translation of confessed Scripture. Thirdly, touching their dissensions in the interpretation of such places, or texts, which are on all sydes confessed to be Canonically Scripture, and truly translated.

And to begin with the New Testament & so to ascend to the Old: we find touching Luthers Condemnation of the Apocalyps Bul- linger thus to complayne: *Deiour Martin* (e) Luther hath (as it were) sticke this booke by a sharpe Preface, set before his first Edition of the New Testament in Dutch; for which his iudgment, good and learned Men were offended with him. With Luther herein, agree Kempiusius and Brennius in the places next herea remored in the Margent; and yet Calvin and the Prote- stants in England admit it for Canonically. In like sort, the Epistle of James is tearmed by Luther, *Epistola (f) straminea*: An Epistle swelling, Coniunctious, Strawy, and yuwerthy alio- geiber

(e) Vpon
the Apo-
calyps En-
glished.
cap. 1.
serm. 2.
fol. 2.

(f) In pro-
legom.
buius E-
pist.

gather an Apostolicall spirit. In the same manner, the Magdeburgenses (g), Kemnitius (h), (g) Cero. and Brentius (i) do condemne the same Epistle with Luther, as Apocryphall; notwithstanding Calvin & the Church of England (h) Examine acknowledge it for Canonically Scripture.

In like sort Luther, (k) the Centurists, Kemnitius, and Brentius, in the places above noted in the Margent, condemne, as Apocryphall, the Epistle of Jude, the second Epistle of Peter, & they rest vncertaine and doubtfull of the Authority of the second and third Epistle of Peter.

John But Erasmus more fully speaketh thereof; his words are these: The (l) Second and Third Epistle of John, are not to be taken as his Epistles, but as written by some other man: And yet all these are acknowledged for Scripture by Calvin, the Calvinists, and the Church of England.

Bentius reiecteth the History of the adulterous Woman, recorded in the Gospell of S. Iohn c. 8. And Bullinger (m) (a Sacramentary) reiecteth that addition to our Lords Prayer: For thine is the Kingdom, the power, and glory &c.

And yet these parcells are taken for Scripture, by other Sacramentaries: Luther in like manner discanoneth the Epistle to the Hebrews, (n) maintainyng, that it was not written either by S. Paul, or by any other Apostle: for it containeth (sayth Luther) certaine things, contrary to the Apostolicall Doctrine. With him conspire in judgment Brentius, Kemnitius, & the Magdeburgians, in the places above quoted.

Touching the four Gospells, Luther, (o) Prolegomena. He is so charged by L. H. rentius Valla, (n) Prolegomena. Brentius, Kemnitius, & the Magdeburgians, in the places above quoted.

Touching the four Gospells, Luther, (o) Prolegomena. He is so charged by L. H. rentius Valla, (n) Prolegomena. Brentius, Kemnitius, & the Magdeburgians, in the places above quoted.

(o) *Luth. Prefat. in Nouum Testam. & lib. de Scriptura, & Eccl. sic autho- nitate. c. 1.*
 (p) *L. 3. Instit. c. 20. §. 2.*
 (q) *In Exam. 4. Sess. Con- cil. Trid.*
 (r) *In Translat. Latin. suo- rum. Bi- bliorum.*
 (s) *Boza in Prefat. in Iosus.*
 (t) *Lut- her in Coniunia- libus, titu- lo de Pa- triarchis, & Pro- phetis.*
 (u) *In Coniunia- libus ser- uiculo de Patriar- chis & Prophetis.*

to (o) extenuate & depreſſe the Authority of three of them, censureth, that the Goſpell of Iohn is the only ſayre and true Goſpell, and to be preferred before the other three, by many degrees; he further maintayning, that the generall Opinion of foure Goſpells ought to be abandoned and relinquished; he protesting, that he ascribeth more Reuerence to the Epistles of Paul, and Peter, then to the other three Euangelists.

To come to the Old Testament: The Booke of Baruch is accounted as Apocryphall, by (p) Calvin, and (q) Kempenius; and yet is taken as Canonical, by most other Prote- stants, since we do not find it in their wri- tings to be reiected by them. The Canticles, is wholly reiected by (r) *Castalio*, who main- taynes, that it containes matter of wanton loue; for which his Censure, he is grievously and sharply reprehended even by *Beza*. (s) The Booke entituled Ecclesiastes, is thus scurrilously traduced by *Luther*: The Authour (t) of Ecclesiastes seemes to ryde without spurs or bootes, only with bare stockings: Yet is it taken for Scripture generally by the Calvinists. The Booke of Iob is reuerenced for Canoni- call Scripture by the Protestants of Englad, and by Calvin, and the Calvinists; and yet *Luther* so contemneth it, as that he thus plainly condemneth the said Booke: The Ar- gument (u) of Iob is a meere fiction, invented only for the setting downe of a true and lively example of Patience.

Thus far of such parts only of the New and Old Testament, which some Protestants repute

repute as *apocryphall*, and therefore reiect them; other Protestants acknowledg them, as *Canonicall*, and therefore take them for the true and vndoubted word of God. Here before I leaue speaking of the reiecting or approving of the Scripture, I will adioyne thereto, that whereas the most learned and moderate Protestants do so reuerence *Moy- ses*, and the *Apostles*, teaching and belieuing, (x) *Luther* that their Pens were so directed by the Holy Ghost, as that they did not, nor could erre in their writings; yet heare what is said to the contrary by other Protestants. And first, *Luther* thus conuitteth *Moy- ses*: *Moy- ses* (x) had his lipps, vnpleasant, stopped, angry, &c. Do you col- lect all the *Wisdomes* of *Moy- ses*, and of the *Hea- ben* Philosophers, and you shall fynd them to be before God, either *Idolatry* or *Hypocriticall Wisdome*; or if it be *politicke*, the *wisdome* of *wrath* &c. *Moy- ses* had his Lips full of *gaule* and *anger* &c. Away therefore with *Moy- ses*.

Luther, and other Protestants further rayleth in in great acerbity of language, and intemperate words, at the *Apostles*; for thus he writeth expressly against *S. Peter*: *Peter* (y) the chiefe of the *Apostles*, did liue and teach, extra vrbem Dei, besides the Word of God. The Centurion thus taxe *S. Paul*: *Paul* doth turne (z) to *Iames* the *Apostle*, and a Synod of *Presbyters* being called together, he is perswaded by *Iames* and the rest, that for the offended *Iewes* he should purify himselfe in the Temple, whereunto *Paul* yeeldeth; which certainly is no small syding of so great a Doctor. *Ranero* alledgeth out of *Zanchius* his Epistles, col. 200.

(x) *Luther* tom. 3.

Witten- berg in Psal. 41.

fol. 423. & tom. 3.

German. 40. & in Collog.

German. fol. 252. & 153.

(y) *Luther* Epist. ad Galat. c. 2.

after the English Translation, fol. 23. & 24.

(z) *Luther* tom. 3.

Witten- berg 1554. fol. 200.

(u) *Contra* L. 2. c. 10.

Epistles, col. 200.

(a) In his stiler, that a Calvinist thus said : Tf (a) Paul Suruey of should come to Geneva, and preach the same boure the pre- that Calvin did, I would leane Paul, and beare sended Calvin.

Disci-
pline. pag.

371.

(b) In
Comment.

in omnes

Pauli B.

pistolas.

p. 510.

(c) In
Theolog.

Caluinist.

l. 2. fol. 40.

(d) In A-
pol. Con-

fess. de

Concijs

p. 920.

(e) A.

gainst the

Rhemish

Tetta-

ment. in

Galat. 2.

(f) D.

Whita-

ker de

Eccles.

contra

Bellarmin.

Contro-

2. quest.

4. p. 273.

Caluin thus bouldly affirmeth of S. Peter: Peter (b) erred to the schisme of the Church, and the endangering of Christian liberty; and the loss of the grace of God. Conradus Schickelmaier har- geth Calvin to mainrayne and defende the same. The Apostles (c) alledged the Prophets in their dispute, then was meant. Brentius playnly writeth thus: S. Peter (d) (chiefe of the Apostles) and Bar- nabas, after the Holy Ghost receaued, together with the Church of Ierusalem, erred. And D. Fulke speaking of the same matter is no lesse spa- ring, thus saying: Peter (e) erred in Ignorance, against the Gospell.

I will conclude these their wonderful Inuectiues against the Apostles, with D. Whita- kers accusation of them, thus writing: It is (f) manifest, that euen after Christ his Ascension, and the Holy Ghost descending vpon the Apostles, not only the Commensurers, but euen the Apostles themselves erred in the vocation of the Gentills &c. Yea, Peter also erred concerning the abrogation of the Ceremoniall Law; and this was a matter of Fayth. Thus D. Whitaker. Would any Chri- stian euer thinke, that such horrid words as these any Protestant (contrary to the iudg- ment of other their brethren) should dis- gorge against the Apostles themselves? I now halten to the seuerall Transla- tions of the sacred Scriptures, about which there is no lesse contention among the Pro- testants,

testants, then is touching which is true Scripture, and which is forged, and (so to speake) abastarded. And First, touching that translation, which is commonly called, the *Vulgar Translation*, made by *S. Hierome*, though it be much disliked by most Protestants, and accordingly hereto *D. Whiaker* calleth it, Anould (g) rotten translation &c. full of faults, errors, and corruptions of all sortes; Yet *Carolus Molinaus* (a learned Protestant) thus appro-
 ueth it: I can (h) very hardly depart from the vulgar and accustomed reading, which also I am accustomed earnestly to defend. His wordes in Latin are these: *Agerrime à vulgari consuetudine recedo, quam etiam enixè defendere soleo.* Nowe Yea this *Molinaus* further sayth: I prefer (i) the *flam. pag.*
Vulgar Edition before *Erasmus*, *Bucer*, *Bullinger*, *Brentius*, the *Tigurine Translations*; also before (i) *Mol-*
John Calvin his translation, and all others. *D. Co-*
uell plainly affirmeth, that he preferreth (k) the *flam. pag.*
 the vulgar Translation, before all others. To conclude, euen *Beza* himselfe (contrary to
 most other Calvinists) doth in these words Iohn
 aduance the vulgar Translation: *The vulgar Burges.*
 (l) Edition I do for the most part imbrace, and pre-
 fer before all others. (l) In

But now leauing the vulgar Translation, the which some Protestants (as we see) do allow, far more do reject, (so great disparity there is in their iudgments;) Let vs come to such Translations of Scripture, as haue
 beene made by the Protestants themselves; and let vs obserue, what mutuall and interchangeable enietaynemet the said Transla-
 tions

(m) To. n. tions have receaved from the Pens of others
ad Luth. their brethren. And to begin, Luther made a
lib. de Sac. Translation of the Holy Scripture; yet this
p. 412. & his Translation is condemned by Swinglius
413 in this sort: Thou, Luther (m) dost corrupt the
 (n) In Sy. Word of God; Thou art seeme to be a manifest cor-
stem. 55. rupter, and perverter of the Holy Scriptures: How
Theolog. much are we ashamed of thee? &c. And Keher-
lat. p. 138. mannus (the Protestant) thus censureth this
 (o) Olan- Translation of Luther: (n) Lutheri versio Ger-
 der his manica &c. The Translation of Luther of the Scri-
 condem- niture in Dutch &c. especially in Iob, and the Pro-
 nation is phets, hath no small blemishes. And the said Tran-
 mentio- slation is in like manner condemned by O-
 ned by siander (o). The Deuines of Basill, and Octolam-
 Luther, in padius did compyle a Translation, yet it is
Collag. censured in these words by Beza: The (p)
Mansel. Translation of Basill is in many places wicked, and
Germ. fol. altogether differing from the mynd of the Holy
245. Ghost.
 (p) Beza The Swinglians vnderooke to translate
in respons. the Scriptures; against the authours of which
ad defens. Translation, Luther thus belcheth: They (q)
 & respo. are Fooles, Ases, Antichristes, Deceauers, and of
 Castal. ashyke vnderstandings. In so much, as when a
 (q) 176 Copy of that Translation was sent to Lu-
supra. 138. ther, he would not receiue it, but reiected it,
 (r) In Hist. as Hospinian (r) wienesseth. Castalio his Tran-
Sacram. slation is censured by Beza, to be (s) Sacrile-
 partialle- gious, wicked and Ethnicall. Caluins Translation
 vs fol. 131 is also reiected; for Carolus Mohuarts (the for-
 (s) Beza, said markable Protestant) sayeth thus there-
 & Testam. of: Caluin in (t) his Harmony, maketh the Text of
 Bi 1518. in the Gospel to waue vp and downe; his vjth vid-
prafat. lence
 (t) In sua
 Translat. the
 Test. No-
 ui. pers.
 21. fol. 110.

thus saith the letter of the Gospel, and besides, he ad-
deth to the Text.

Beza also (for the vphol of all) made a
Translation, of which translation the fore-
said Molinist thus speaketh: Beza (u) *de facto* (u) in
translation mutata: Beza even actually changeth the Text: Translation
of the Scriptures. And Castalis the foresaid Pro-
testant, by way of retaliation, thus writeth
thereof: Tenore (x) the errors of Beza his Tran-
slation, would require a great volume. And Casta-
lis particularly insisteth in that false Transla-
tion of Beza against Free will, in the first Chap-
ter of Iohn, where it is in the Greeke, As many
as received him, he gave them Power to be made the
sonnes of God; Beza translating: Dignity to be
the sonnes of God; Castalis thus saying: Beza
(*) *pulcherrimum maximiq; momenti locum de-
pravat &c. Evidem, est Potestas, nunquam Digni-
tas &c.*

pag. 64.
65. 66.
(x) In
defens.
Translat.
pag. 70.

(*) Con-
Ratio, vbi
supra.

Now touching our English Translations of (y) Car-
the Bible, The Disagreements of our En-
glish Protestants are no lesse violent & im-
placable. For First, we find one English Au-
thour thus to condemne them: The English
Translations (y) have depraved the sense, obscured
the Truth, and deceived the ignorant; and in many
places, they distort the Scripture from its true sense.
Another Protestant thus censureth them:
Now (u) say I approve under my hand a Transla-
tion, which hath many Omissions, many additions, Burges in
which sometimes chisell, sometimes perverteth his Apo-
stles sense, being sometimes senses, sometimes con-
founding.

That
Christ
defended
not into
pages
110. 117.

(u) M.
logy. Sall.
6.

The Minister of Lincoln Diocese thus
write:

(a) In the write: The English (a) Translation taketh away
 Abridg- from the Text, addeth to the Text, and this some-
 ment of a times to the changing, or Obscuring of the meaning
 booke of the Holy Ghost. They further enlarging
 deliuered themselves in these words: A Translation, (b)
 to King, which is absurd and senses, perverting in many pla-
 James by ces the meaning of the Holy Ghost. Other Puri-
 the said tans are no lesse sparing in their Censures;
 Ministers. pag. 11. & for dissenting Puritans with one consent thus
 21. write only of the Translation of the Psalmes:
 (b) *Probi* Our Translation (c) of the Psalmes compared in
supra, our Booke of Common Prayer, doth in Addition,
 (c) In a Substraction, and Alteration differ from the truth of
 Treatise the Hebrew, in two hundred places at least. M.
 entituled: Parkes, censurcth the English Bibles with
 A Treatise directed to her the Notes of Geneva in these words: As for
 Excellency. (d) those Bibles it isto be wished, that either they
 Majesty. may be purged from those manifold Errors, which
 (d) In his are both in the Text and Margens, or els vicerly
 Apology, prohibited.

To conclude with M. Broughtons Con-
 demnation of the English Bibles. This great
 Christs Hebrician thus expressly writeth: The publike
 descen- (e) Translation of the Scripture in English, is such,
 ding into as that it peruerterth the Text of the Old Testa-
 Hell. ment in eight hundred forty and eight places; and
 (e) In his it causeth Millions of Millions to reioice the New
 Aduertis- Testament, and to runne into eternall flames. And
 ment to hence it is, that D Reynolds in the Conference
 the Bi- at Hampton-Court (being the speaker for the
 shop. Puritans) openly denyed before the King
 1642. to subscribe to the Communion Booke, be-
 1643. cause said he, It warranted a corrupt and false
 1644. Translation of the Bible. Thus far of the im-
 mortall

mortall Disagreements of the Protestants, both touching the Authority of the many Bookes of Scripture, and of the Translations of the Scriptures, made by the Protestants.

3. I will here in this next place rest in the easines, and difficulty of the Scripture, severally maintayned by severall Protestants. We find (.) Brentins to write, that it (f) In belongeth, through the easines of Scripture, to every Prolegomen man, to iudge from the Scripture of the Doctrine of contra Religion, and to discern truth from falsehood. In Petrum d like sort D. Whitaker thus writeth, touching Soto. ech vnlearned Mans reading the Scripture: The (g) vnlearned in the exposition of Scripture, is (g) de se- to demand the Opinion of the learned, and to read cra scrips, the Commentaries of Interpreters; but they must p. 129. sake heed, ne nimis illis tribuant, that they do not ascribe too much to them, but so as that in the meane tyme they retain their owne liberty; that is, that every illiterate fellow must finally iudge of the sense of the Scripture.

This point needeth no further allegations, for we see, that every Mechanicall Fellow (if so he can but read, and thinks himselfe to be of the number of the Faithfull) vanteth of his easy vnderstanding of the Scripture. And this deportment is the Character of ech ignorant Puritan; Yea ech silly ignorant Puritan Woman will assume so much to herselfe, in the interpretation of Scripture: And yet to crosse, this their Vanity, we find Luther thus to write: Scio (h) esse (h) In impudentissima temeritatis &c. I know it to be a prefat, in psalm.

signe of most shameles temerity and rashnes, for any man to proesse, that he truly vnderstandeth in all places, but any one booke of the scriptures. And D. Field maintayneth the same, and sheweth Reasons in defence thereof, thus writing: There is no (1) Question, but that there be many difficulties of the Holy Scriptures, proceeding partly from the high and excellent things therein contained, which are without the compasse of Naturall Vnderstanding & so are hidden from naturall Men &c. partly out of the ignorance of tongues &c. And the truth of this point is warranted from the practise of the learned Protestants, many of whom haue written Commentaries and Expositions of most bookes of Scripture; which Commentaries and Expositions had beene needlessly vndertaken, if the Scripture were of that facility and easines, as the Puritans seeme to suggest.

Here now in this last place concerning the Protestants disagreements about Scripture, I will descend to shew how they disagree in severally expounding severall texts of Scripture. To goe through all such texts of their disagreements, would be most laboursome and needles; therefore I will insist in some few. And First, to begin with those words of the Institution of the blessed Iesharist, *Hoc est corpus meum*: Touching which text, after all the Protestants have wholly disclaymed from the Catholikes exposition thereof, they presently dissent among themselves.

(1) In lib.
suo ratio
Basilie,
anno 1536.

1. For First, (k) Carolusadius the Protestant,

The Warre of Prebendancy.

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stant, will have the Adverb, *Hic*, to be understood by the Pronoun, *Hoc*; he thus meaning: *Hic sedet corpus meum.*

2. *Bucer* (l) affirmeth, that the Pronoun, (l) *In Hoc*; signifieth the whole action of the supper; So *tristram*, as the sense must be: *This action signifyeth my body.*

3. *Swinglius* (m) teacheth, that the words (m) *Et de* of the Institution are to be taken Figuratively; And the Figure to consist not in the *falsa Rel.* Pronoun, *Hoc*, but in the Verb, *Est*: Which *210. cap. de* ought (sayth he) to be taken for the word, *Eucharistia*; he thus meaning: *This signifyeth my body.*

4. *Petrus* (n) *Boquinus* affirmeth, that the (n) *In* bread is truly called the Body of Christ, *pro-* *prior communicationem Idiomatum*; as by the same forme of speech, we truly say of Christ: *This Man is God.*

5. *Oecolampadius* (o) doth not rely (o) *In lib.* either in the Pronoun, *Hoc*; nor in the verb, *Est*, but in the Substantive, *Body*. For he maintaineth, that the bread is called the Body, by the Figure *Metonymia*, by which Figure the name of the thing signified, is attributed to the signe: So as the sense (sayth he) is this: *Hoc est corpus meum*, that is, *this bread is a Figure of my body.*

6. *Calvin* (p) teacheth in part with *Oecolampadius*, that the Figure *Metonymia* lyeth in the word, *Corpus*; But withall he addeth, that the bread of the *Eucharist* is not a naked Figure of Christs body, but it is a Figure, which doth exhibit and present the thing it

selfe; And therefore Christ did not say: *This bread is a Figure of my Body*, but is, *the body it selfe*.

(q) And Peter (q) Marryr conspireth with Calvin herein.

7. Certaine other Calvinists mentioned (though their names not expressed) by (r) In Cornelius (r) Iansenius, do teach, that the word *Corpus*, ought to be taken for the Mysticall body of Christ; that is, for the Church: So as the sense of the words of the Institution should be this: *This is my body*, that is, you Disciples are my body.

8. Iohannes (s) Campanus (a Sacramentary) thus expoundeth the words of the Institution: *This is my body*, that is: *This body is created, and made by me*. See here (Good Reader) the wonderful disagreements of the Protestants in the exposition of these few words, who all conspire together in rejecting the Catholike Interpretation; but then presently they dissent in each ones particular construction given thereof. They resembling many lynes, which meet together in one Center, but then presently they breake of, and runne severall wayes.

The Protestants do no lesse disagree, touching the manner of receiving the body of Christ; for First, all the Lutherans maintaine with the Catholiks, that the body of Christ is received with the Corporall mouth. But Calvin teacheth, it is truly present, and received with the mouth of Fayth: in regard whereof, as placing a great Mytery therein, Calvin thus breaketh forth in words:

Nihil

Nihil (1) restat &c. Nothing remaineth but that I
 breake forth into admiration of this mystery, the (1) Calvin
 which neither the vnderstanding is able to conceaine, nor the tongue to deliuer in words. With Calvin 2- (2) De
 gree herein D. (2) Whitaker, The Confession Whitak:
 (3) of Belgia, M. (4) Hooker, (5) Bucer, and many contra
 others. Yet this doctrine is impugned by Peter Duraum,
 (6) Martyr, (7) Arotius & Ludouicus (8) Alaman- pag. 109.
 nus, reproouing it in these words: Neque (1) The
 etiam per fidem &c. Neither is the body taken by Confes-
 the mouth of Faith, after an incomprehensible man- sion of
 ner, as they say; for this is clearly imaginary, and is the En- Belgia in
 evidently repugnant to the word of God. Finally glish Har-
 the former doctrine is denyed by all our En- mony,
 glish (9) Puritans. pag. 498.

Touching those words, Thou art (1) Peter, (4) Hoo-
 and vpon this rocke will I buyld my Church, &c. ker, Eccles.
 Now heere the Protestants to auoyde this ver. 67.
 pressing Authority, for the prooue of Peters pag. 174.
 Primacy, do answere seuerally, and most di- (5) Bucer,
 stractedly. For Calvin (u) sayth, that here by inscript.
 the word, Rock, is vnderstood Christ figu- Anglie. p.
 ratiuely. (x) Erasmus maintaineth, that euery 348.
 one of the saythfull, is vnderstood thereby. But (y) (6) Peter
 Luther, that the Word, Rock, there signifyeth Martyr
 The Confession of our Faith: So disparate the in his E-
 Protestants are in themselves in the constru- pistles,
 ction of this Text. annexed
 to his

In like sort they are not much lesse va- Common
 rious, in expounding that Article of the places in

E 3

Creed: English p.

107. epist. 21. (7) Arotius serm. 1. de Corn. (8) Alamanus
 in positionib. apud Lugdunens. editis anno 1566. (9) In their
 Christian letter to M. Hooker, pag. 15. (10) Math. 16. (11) Lib.
 4. Instit. c. 6. §. 6. (x) Eras. in hunc locum. (y) Lib. de Po-
 testate Papa.

Creed, Descendit ad inferos, He descended into Hell. For (*) **Bucer** by the word **Hell**, vnderstandeth the **Grave**, by the Figure **Exegetis**, or rather by an idle **Tautology**: Yet **Calvin** and most (though not all) of the **Calvinists**, do interpret by the word, **Hell**, that **Christ** suffered really and truly the paynes of **Hell**. For thus **Calvin** discourseth of this text, and the sense thereof: Since (x) **Christ** only by corporall Death,

(a) **Calu.**
l. 1. in **Heb.**
c. 10. num.
30. & 31.
(a) In **Co-**
riches. an-
no 1552.
could profit vs nothing, his soule therefore ought to fight with everlasting Death, that by this meanes he might expiate our wickednes and punishment. To whose construction herein (a) **Brensius** subscribeth. Yea **Calvin** is so precipitious and re-

(b) **L. v.**
Instit. c.
26. num.
32.
solute in his exposition of the former words, as that he tearmeth all others, **Peyditos** (b) **nebulones**, qui doctrinam istam solatij plenam exagitant: **Lois** and damned fellows, who should call in question this most Comfortable Doctrine. So iust reason had that Blessed Martyr **Father Campian**, to burst out in a Christian and Zealous

(c) In **re-**
sio. r. dd.
Academ.
res. 8.
(*) **Calvin**
in **loam**,
do.
feruour, saying: (c) **O Tempora, Tempora, cuius-**
modi monstrum aluistis!

Touching that place of Scripture, **I, and my Father are one**; (*) **Calvin** differently from all others, affirmeth thus: This text sheweth not, that **Christ** is **Consubstantiall** with his Father. Which exposition of **Calvin** is also defended by **D. Whitaker**, contra **Campian**. **vat. 3. pag. 123.** In like sort, that Sentence in **Psalm. 2.** **Then art my sonne, this day I haue begotten thee**; Which text proueth the Diuinity of **Christ**, even in the iudgment of most **Protestants**; Yet **Calvin** differently expoundeth

deeth it from them, thus writing, in Hebr. c. 1. *Prinola Augustini argutia est &c.* The subtilty of Austin is here frivolous who by the word, *Hodie, interpretatib, Eternall and Continuall.*

Againe where we read 1. Ioan. 9. *There be three, which give testimony in Heauen, The Father, the Word, and the Holy Ghost, and these three be one,* alledged not only by the Fathers and Catholiks, but also even by most Protestants, to proue the Diuinity of Christ; yet Calvin vpon this place thus differently from them all expoundeth these words, saying: *Quod dicit tres esse v. um, ad essentiam non refertur, sed ad consensum.* Whereas it is here said these three are one; this is to be referred not to the essence, but rather to consent.

Lattly, to auoyd prolixity, concerning the word *Eloim*, in Genes. c. 1. M. Willet vpon Genes. in c. 1. thus vrgeth it: Against the Iewes, who deny the Trinity, we haue euident prooffe in this Chapter, where the word *Eloim &c.* Which Interpretation Peter Martyr, and Zanchius in *Hannius* his *Anti-parans* pag. 16. & 17. and many other Protestants of note do approve; yet Calvin dissenteth in the Construction thereof from them all, thus writing in Genes. c. 1. *Ex verbo Eloim colligere solent &c.* They are accustomed to infer from the Word *Eloim*, that there are three persons in God but because the prooffe of so great a matter seemeth to me but weak. I will not insist in that word; but rather will admonish my Readers, that they take heed of such violent Glosses, and interpretations. Thus far of Calvins constructions of the former Texts, against the

judgment almost of all other Protestants, to
 impugn with the *Arians*, the *Divinity* of
Christ.

And thus far for a tast of some few texts of
 Holy Scripture, receauing from our Aduer-
 saries Pens most contrary constructions; So
 as admitting one of the said Constructions
 to be true, it followeth necessarily, that all
 the rest are false; for they are in sense, and in
 the interences thereof, most incompatible
 one with another. This point shall be
 made more eident hereafter, by setting
 downe many points of Catholike Religion,
 maintayned by learned Protestants from the
 Scriptures; and therefore the said Protestants
 dissent wholly in interpreting the Scriptu-
 res touching those Doctrines, from other
 Protestants, not believing the said Do-
 ctrines.

The V. Paragraph.

I Will in this next place, insist in our Ad-
 uersaries disagreements touching their
Liturgy, or booke of *Common Prayer*, chiefly
 peculiar to England; shewing how often
 the Protestants, through diuersity of Iudg-
 ments at severall tymes, haue altered the
 same; the later Edition thereof euer con-
 demning the former. And to begin. The
 Reformed Communion Booke of Prayer
 begun by *Luther* and the Lutheran Chur-
 ches (the oblation of the Sacrifice excepted)
 was so agreable and consenting with the
 Roman

Roman Church. that the Confession of Augu-
 sta thus speaketh thereof: Our (a) Churches are (d) Cap. do
 wrongfully accused for abolishing the Masse, for the masse. scilicet
 Masse is still retayned among vs, and celebrated with so Ostin-
 great Reuerence &c. But this Liturgy or Com- der Cuns-
 mon Booke of Prayer, being reiected in En- 10. pag.
 gland; another was made (in King Edward 163.
 the Sixt his raigne) by the aduice of Bucer,
 Peter Martyr, and Cramuer, and presumed (as
 the (e) Statutes affirme) to be done by the (e) In the
 ayde of the Holy Ghost, and ratified by the Statutes
 Authority of the high Court of Parla- 1. 1. of K.
 ment. Edw. 6. c.

This Booke of Common prayer, printed
 by Edward Whitchurch, Cum privilegio ad im-
 primendum solum. anno 1549. maketh speciall
 defence of (f) Prayer for the Dead, and Interces- (f) Fol.
 (g) and offering of our prayers by angels, of (h) 116.
 Baptisme by Lay persons in tyme of necessity, and of (g) Fol.
 the (i) Grace of that Sacrament, of the (k) Priests 117.
 absolution of the Sicke Penitent, and the Priests blas- (h) Fol.
 fing of the bryde & brydegrome. Of the (l) Annoyn- 119.
 ring of the Sicke, Of Confirmation (m) of Chil- (i) Lib-
 dren; Of (n) consecrating the Eucharist, with the (k) Fol.
 signe of the Crosse; Finally (to omit some other 117 119.
 Catholike points, confirmed and practised (l) Fol.
 in that Communion Booke) Of the (o) Chris- 144.
 me, and the Childs annoynting, and of (p) Exor- (m) Fol.
 cisme. 131.

Now, no sooner *Queen Elizabeth* came to (n) Fol.
 the Crowne, but that the former Liturgy of 116.
 King Edward being wholly abolished, ano- (o) Fol.
 ther was made; Yet not so perfect in all (p) Fol.
 points, but that M. Parker thus speaketh here. 116.

(q) 1. gainst
Synbo-
ling
part. 1. ca.
5. sect. 1.
pag. 4.
(r) Ibidem
sect. 17.
pag. 19.

(s) 2. Re-
ply. part 1.
pag. 41.

ot: The Day (q) starre was not risen so high in these
dayes, when yet *Queene Elizabeth* reformed the de-
fects of *King Edwards Communion Booke*. And
further he sayth: It is (r) not the same Booke
with that of *King Edwards*; but it is altered in very
many & sundry Places: Yea so altered, as when
it was proposed to be Confirmed by the
Parliament, it was refused. This point of al-
tering the Communion Booke of Prayer,
is so euident, that *M. Cartwright* acknowl-
geth it in these words: The (s) Church of En-
gland changed the Booke of Common Prayer, twyce
or thryce, after it had receaued the knowledge of the
Ghospeil.

(t) Per-
suasion to
English
Recu-
sants. pa.
21.

Now, all what is aboue set downe tou-
ching the Communion Booke, I thinke good
briefly to recapitulate in the words of *Do-
mour Doue* (an eminent Protestant) thus
ly discourfing of this point: (t) Concerning the
Booke of Common Prayer, when the Masse was
put downe. *King Henry* had his English Liturgy,
and that was iudged absolute, and without excep-
tion: But when *King Edward* came to the Crowne,
that was condemned, and another set forth in the
place, which *Peter Martyr* and *Bucer* did approve,
as very consonant to the word of God. When *Queene
Elizabeth* began her reigne, the forsaide Booke was
iudged to be full of imperfections, and a new deui-
sed and allowed by the Consent of the Clergy. But
about the middle of her reigne, we grew weary of
that Booke, and great meanes were taken to
so abandon that, and establish another; which al-
though it was not obtayned, yet we do at the least
carry change of Prince, change our Booke of Com-

men Prayers; We be so wanton, that we know not (u) ^{What} ^{we} ^{would} ^{have}. Thus far D Dowe touching words
our English Protestants disagreements for are rela-
the approving or reiecting of their Liturgy, ^{Whh-}
or Common Booke of Prayer.

Now, how yet the Puritans rest affected ^{guist, as}
towards the last Edition of the Communion ^{spoken}
Booke in Queene Elizabeth her Dayes, Puritans,
may appeare from their censuring it in these in his De-
words: The (u) forme of the Communion Booke is ^{since pag.}
taken from the Church of Antichrist; as the reading ^{474.}

of the Epistles, the Gospells &c. The most of the ^{(x) In the}
Prayers, the manner of ministring the Sacraments ^{booke}
&c. Againe, our more late Puritans do thus ^{entituled:}

Syndicate, and condemne the Communion of
Booke: Many (x) things in the Communion ^{twenty}
Booke are repugnant to the word of God: And ^{Two Pres-}

more: In the Communion Booke, there are things, ^{chers in}
of which there is no sense; there is Contradiction in ^{London.}

is, even of necessary and essentiall points of Religion. ^{(y) These}

Other Puritans thus write against it: The (y) ^{are all-}
Communion Booke is not agreeable to the Word, of ^{ged in the}
God in many things. And yet more: The (z) Pro- ^{Suruey.}

testants Communion Booke and seruice, is naughty: ^{pag. 10. &}
hath grosse and palpable repugnancy in it. This ^{24.}

point is further made euident, by the Au- ^{(v) Cer-}
thority of Doctour Cancell, who being an Ad- ^{tine}

versary to the Puritans, delivereth their Sen- ^{Confide-}
tence, touching their extreme dislyke of the printed,

Communion Booke in these words: The (a) ^{anno 1604.}
Communion Booke is boldly despised, Grosse errors ^{f. 10. 11. 17.}

and manifest impieties (meaning in the iudg- ^{(d) D. Co-}
ment of the Puritans) are in the Communion ^{ment, in his}

Booke. ^{Exam pag.}
160.

Thus

Thus far of the Protestants irreconcilable Disagreements touching the severall Formes of *Liturgies*, or *Comunion Bookes* of Prayer, since the Catholike Religion was first abolished in England. From whence it inevitably followeth, that during all these severall yeares of alterations of their *Comunion Bookes*, they never enjoyed (if their owne Censures and iudgments be perfect,) a true forme, how to pray to Almighty God.

The VI. Paragraph.

I Will next come to their Disagreements, touching *Christ our Redeemer*. And, 1. touching *Christ's Nature*, (b) *Bera* differently from most other Protestants, teacheth, that two *Hypostaticall Unions* are constituted in *Christ*; the one of the *Soule* with the *Body*, the other of the *Divinity* with the *Humaniety*. (c) *Bera* further teacheth, that *Christ* is not begotten of the *Substance* of the *Father*. That *Christ* is not *Consubstantiall* with his *Father*, *Luther* thus writeth: *Anima* (d) *mea odit hoc verbum Homousios* My very *Soule* hateth this word *Homousios*, or *Consubstantialis*.

2. That *Christ* by his *Workes* did merit nothing to himselfe, contrary to the iudgments almost of all *Christians*, is maintayned by *Calvin*, who teacheth this *Doctrine*, A *Foolish* (e) *Curiosity*, and rash *Opinion*. The same blasphemy is maintayned by (f) *Tindall*, and by *Iohn* (g) *Teuxbury*.

3. That *Christ* suffered not only according

(b) *Bera*
l. de Nat.
vate Be-
at.

(c) *Bera*
in Tristhu-
sum.

(d) *Luth.*
contra
Luther.

(e) *Instit.*
l. 2. c. 17.

§. 10.

(f) In his
booke

entitled:
the wicked

Magnon.

(g) *Mon.*
p. 42.

487.

ing to his Humane Nature, but also according to his Divinity, is defended by (h) Luther, (h) Luth. contrary to all Christians, both Protestants in Confess. and Catholiks, Luther thus speaking of this maiore in point: When I beleue, that the only Humane cana De-Nature suffered for me, then is Christ a Saviour mini. but of a base and small worth, and himselfe needeth a Saviour.

4. That Christ did not dye for all the world, but only for the Elect, being most contrary not only to the sacred Scripture, which sayth: Christ (i) dyed for the finnes of the whole World, but also almost to all learned Protestants, is maintayned by (k) Calvin, & (l) Beza.

5. That men not believing in Christ may be saved (a most horrid blasphemy) is maintayned by Swinglius, who thus writeth thereof: (m) Ethnics, si piam mentem domi fouerit, bogan. Christianus est, etiamsi Christum ignoret. A Hea-then, if he beare within him a pious mind, is a Christian, though he be ignorant of Christ. And here vpon Swinglius concludeth That (n) Hercules, Theseus, Socrates, Aristides &c. are now in Hea-ven. A point so euident, that Echarius (a learned Protestant) thus writeth thereof: Quod (o) Socrates, Aristides, Numa, Camillus, Hercules, Scipiones, Catones, & alij Gentiles &c. That Socrates, Aristides, Numa, Camillus, Hercules, the Scipiones, the Catones, and other Gentiles are partakers of Heauen or eternall life, Swinglius writeth to the King of France, whom the Tigard of wines, Bullinger, Gualterus, and Haydenburgius &c. do defend, for this his Doctrine. Thus tarquatus

(p) In his this Protestant. That (p) Gualterus, (q) Babinger, (r) Simlerus, the (s) Tigurin Deputies, maintayned this former Heresy with Swinglius, appeareth from the references here set downe in the Margent.

(q) In Confess. From Christ, I come to Christs Successour, Zeclef. to wit S. Peter. Now the Primacy of S. Peter is (r) in vita maintayned by Calvin, thus confessing: The Bulling. (r) twelve Apostles had one among them, to generus (e) Bul- therest. Musculus, thus teacheth: The (u) Cele- linger in his pre- stiall spirits are not equall; The Apostles themselves face of were not equall; Peter is found in many places to allowance have bene chiefe among the rest. And D. Whit- to Swing- guist himselte, thus averreth: Among (x) the A- glius his pos- apostles themselves, there was one Chiefe &c. that Ex- had chiefe authority over the rest &c. that Schismes pos- tion. might be compounded. Yet is this doctrine who- (t) Cal- ly denyed by most other Protestant wri- uin is al- tets. ledged thus to say, in D. Whit-

The VII. Paragraph.

gustis De- T OUCHING more particularly the Bishop- fonce. p. or Pope of Rome, being S. Peters succes- 573. four; that the Popes Primacy is above other Bi- (u) Mus- thops, is maintayned by Melancthon thus wri- culus so al- ting: Quomodo (y) sunt aliqui Episcopi qui ledged by Whis- præsunt pluribus Ecclesijs &c. As certaine Bishops gust, vbi are president over many Churches, so the Bishop of Jun. d pag. Rome is President over all Bishops. And this Cano- 60. nicall policy no wise man (I thinke) doth, or ought (x) D. to disallow. The same Doctrine is also defen- Whis- ded by Iohn Hulse, as Luther writeth, thus gust vbi saying: Jun. d pag. (y) Melancthon in the Booke entitled: Contra Episcopos Theologic. Epist. 74.

The Wars of Protestancy.

79

saying. Ioannes Huſe (z) ſich repugnare vide-
tur &c. Iohe Huſe ſeemeth not ſo contradiſt, why
the Monarchy of the Pope ſhould not be: So much
different are theſe former Authorities to the
iudgments of all other Proteſtants, who loſe or
wholly reiect the Popes Primacy.

Now touching the Pope being Antichriſt, pag. 140.
the Proteſtants do thus differ from among
themſelves. Firſt ſome of them teach, Anti-
chriſt is not yet come; to wit, (a) Zanchius,
Franciſcus (b) Lamberſus, and ſome others.
And hereupon it is, that M. Doue (c) chargeth
ſome Proteſtants, in this ſort: Some Prote-
ſtants make a doubt, whether Antichriſt be yet re-
uealed, or no. Now ſome others do thinke, that
Antichriſt is come, but that the Turke is this
Antichriſt. Of this opinion is Melancthon; for
ſo he is alledged to thinke by M. (d) Harney.
Of the ſame iudgmēt alſo is Bucer, who teach-
meth the Turke, ipſiſimus (e) Antichriſtus, as al-
ſo M. Fox (f).

The VIII. Paragraph.

TouChing thoſe Proteſtants who be-
lieue, that the Pope is Antichriſt, obſerue
heere their great Diſſentions, concerning
the tyme of Antichriſts coming. And firſt
D. Willes (g) placeth Antichriſts firſt coming,
in the year, 607. making Boniface the third,
to be the firſt Antichriſt. With whom agrees
D. Whitaker, ſaying: (h) Gregory the Great,
was the laſt true and holy Biſhop of that Church.
Therefore becauſe our Adverſaries demand of vs the

to

Adelphomachia, or

tyme of Antichrists first comming, we designe and set downe to them the very tyme of his comming.

(Q) In his
Answer
to a Coun-
terfeyte
Catholike
p. 11.

With whom conspires (i) D. Fulke. Inrus (k) the great Protestant, maketh Hildebrand, who was Pope anno 1074. to be the first Antichrist: with whom D. Downam seeme to conspire in these wordes (l): Gregory the seaventh (alias Hildebrand) was the first of the Popes, who was openly acknowledged to be Antichrist.

5. 10.
(l) In his
Treatise
concerning
Anti-
christ, pag.
110.

Bez. teacheth, that Leo who was Pope anno Domini 440. did clearly (m) breake forth the arrogancy of the Antichristian Sea. But M. Napper (n) ascendeth to higher tymes, affirming that Antichrist came in, anno Domini 313. and maintayning, that Silvester the (m) Bez. Pope, was the first Antichrist.

Confess.
gener. 7.
Sect. 11.
(a) Upon
the Revel.

But the Reformed Churches of (o) Transilvania ascribe a greater antiquity to the comming of Antichrist, who confidently aver, that his first comming was in the yeare 200. Yet Sebastianus Francus (no vulgar Protestant) riseth higher, placing Antichrists first comming in the dayes immediately after the Apostles, for thus he writeth: For certaine, (p) through the worke of Antichrist, the externall Church, together with the Faith and Sacraments vanished away, presently after the Apostles departure.

(q) In
Epist. de
abrogan-
dis in vi-
uersum
statutis
Ecclesiasticis

Speculum admissi risum tenetis? — So incredible and indeed ridiculous are the Dissentions of the Protestants, touching who is Antichrist, and at what tyme (dreaming him already to have beene come) he first appeared. But I hasten to other Points.

The IX. Paragraph.

I Will next intreat of the Church; and First of the *Visibily* of the Protestant Church, severally mantayned by severall of our Adversaries. Secondly, whether in the Protestant Church, there hath beene *Personall succession and Vocation of Ministers*; Thirdly, who be the Persons or Members that *Constitute the Protestants Church*. Fourthly, whether the present *Roman Church* be the true Church of God, and the same Church with the Protestants. Lastly, whether *Papists* (as the Protestants call the Catholiks) dying Papists, may be saved; In all which severall points, the Reader shall fynd strang Dissentions in the Protestants writings touching them.

1. And to begin with the *Visibily* of the Protestant Church; we sytid most Protestants confidently to iustify the *Visibily* of it in all Ages. And according hereto D. Field with a most frontles impudency thus (q) D. writeth; *We (q) firmly believe, all the Churches of the World, wherein our Fathers lived and dyed, to have beene true (Protestant) Churches of God, &c. And that they, who taught, imbraced, and believed those damnable Errors, which the Romanists defend against vs, were only a Faction; Which words necessarily imply, that the Protestant Church was in his iudgment euer visibily.*

In like sort, a litle Booke written in the yeare 1624. and intituled: *A Treatise of the Perpetuall visibily and succession of the true Church*

in all ages; written (as is thought) by the last pretended Archbishop of Canterbury, D. Abbot, or els by D. Whyte, or D. Featly, in proofe of the vninterrupted visibillity of the Protestant Church, iustifiyeth their like iudgment herein. Finally D. White and D. Featly in their private Conference in London some yeares since, with M. Fisher and M. Sweet, of the Society of Iesus, with great venditation in words auerred the continuall Visibillity of the Protestant Church in all ages; and the greater Part of Protestants do mantayne the same.

Now let vs see, how these men are crossed and impugned in this their Tenet by other learned Protestants. First D. Iewell (merely crossing D. Fields former most bold & shameles assertion) thus sayth: The (r) truth (meaning the Protestant Fayth and Religion) was ynknowne at that tyme, and vheard of, when Martin Luther and Hulderick Swinglius first came vnto the knowledge and preaching of the Gospell: And vpon this it proceedeth, that Bucor styleth Luther: The (s) first Apostle to vs, of the reformed Doctrine. With these former agree

(r) In his
Apology
of the
Church.
part. 4. l.
4.

(s) In E-
pist. An-
no 16. ad

Episcopum
Benedictus
Morgenstern

the Protestant, thus
Hereford. saying: It is ridiculous (t) to say, that any before

(t) Tract.
de Eccle-
sia page
145.

(u) In
Theolog.

Caluiniſt.

l. 2. fol. 130.

Benedictus Morgenstern the Protestant, thus Hereford. saying: It is ridiculous (t) to say, that any before the tyme of Luther, had the purity of the Gospell. And Conradus Seblusburg (the Lutheran) is no lesse feruent in this point, thus auerring: It is (u) impudency to affirme, that any learned men before Luther did hold the Doctrine of the Gospell. From all which authorities it appeareth, that before Luthers first breaking out, the

Pro-

Protestant Church was inuisible through-
out the whole world.

But let vs see, what mote the Protestants
confesse (contrary to the assertions of infi-
nite other their Brethren) touching the in-
uisibility of the Protestant Church, during
the severall ages before Luther. First then Co-
lius secundus Curio (a learned Protestane) thus
teacheth: *Factum (x) est, vt per multos iam annos (x) De*
Ecclesia latuerit &c. It is brought to passe, that the ^{amplius}
Church for many yeares hath bene latent, and that ^{dine regul}
the Citizens of this Kingdome, could scarcely (ac ne ^{De p. 112}
vide quidem, and indeed not at all) be knowne of o-
thers. In the same Dialect writeth M. Perkins,
saying: *We (y) say, that before the dayes of Lu- (y) In his*
ther, for the space of many hundred yeares, an uni- expositi-
uersall Apostacy ouerspred the whole face of the tion of
earth, and that our Church was not then visible to the Creed
the World. ^{pag. 440.}

Doctour Tulke speaketh heereof more (a) in his
particularly touching the time of the Prote-
stants Churches Inuisibility, saying: The (z) 10-2
Church in tyme of Boniface the third, is being anno Counter-
607. was inuisible, and fled into wilderness, thereto feyre Ca-
remanne a long season. The forsaide D. Perkins in tholike.
another of his Bookes, writes more expressly ^{p. 16.}
of this point; his words are these, During (a) ^{(a) In his}
the space of nyne hundred yeares, the popish Heresy ^{exposition}
bath spred it selfe ouer the whole earth. ^{of the}
^{Creed.}

M. Napper riseth higher, acknowledging (b) In his
thus: (b) Betweene the yeares of Christ 300. and Treatise
316. the Antichristian and Papisticall reigne began, vpon the
reigning vniuersally without any debatable Contra- Reuelation. ^{pag.}
dition, one thousand two hundred and sixty yeares: ^{48.}

(c) Vpon
the Reuel.
in c. 11. &
31.

(d) Vpon
the Reue-
lat. pag.
100.

(e) In
Epistol. de
abrogan-
dis in vni-
uersum
omnibus
statutis
Ecclesiasticis.

(f) In his
answers
to a Coun-
terfeyte
Catholike.
p. 34.

Yea the said M. Napper in another place ascendeth to higher tymes, thus writing: During (c) *even the second and third age, (to wit after Christ) the true Church of God and light of the Gospell, was obscured by the Roman Antichrist himselfe: with whome conspireth M. Brocard, saying: During (d) the second and third age after Christ, the true Temple of God and light of the Gospell, was obscured by the Roman Antichrist. Sebastianus Francus (a great Protestant) more liberally acknowledgeth of this point, writing in this manner: For (e) certayne, through the worke of Antichrist, the externall Church, together with the Fayth and Sacraments, vanished away profently after the Apostles departure; And that for these Foure score hundred years, the Church hath not bene externall, and Visible. With whom D. Fulke, as forgetting what before he had written, touching anno 607. fully agreeth, averring thus: The true (f) Church decayed immediatly after the Apostles tyme.*

Thus much concerning the Protestant Church, where we see, that whereas most Protestants do teach, that it hath in all ages continued Visible; diuers others most remarkable Protestants do not only dissent from these former, in teaching the contrary Doctrine, to wit, that the Protestant Church hath bene wholly inuisible for many ages; But also these later disagree among themselves, touching the tyme of the Latency of their Church; Some of them designing a shorter tyme, others a longer tyme of its Inuisibility; Yea one and the same Authour, at

seuerall tymes writeth seuerally of the tyme of their Churches Inuisibility, as appeareth by the aboue alledged different iudgments of Doctour Fulke, and M. Napper: So wonderfull are their contentions herein.

2. In this Passage, I come to the Doctrine of Personall succession, and vocation of Ministers in the Protestant Church, differently mantayned by different Protestants. For first Calvin challengeth to himselfe, extraordinary calling, as being sent from no Man, but only from God in these words: *Quia (g) Pa-* (g) *Laici*
tyrannide &c. Because through the tyranny of *the* the
the Pope, true succession of Ordination was broken *stant, re-*
of; Therefore we stand in needs of a new Course *citeth this*
herein; and this Function, or calling was altogether saying of
extraordinary. In this Opinion conspire most Calvin,
other Protestants, especially of the more *de Rus-*
earnest sort: According hereto M. Perkins *forum &*
(h) writeth, that the calling of Wisliffe, Hus, *Museon.*
Luther, Oecolampadius, Peter Martyr &c. was ex- *Religione.*
traordinary. And Doctour Fulke jumpeth with (h) *In his*
the former, saying: The (i) Protestants that first *works*
preached in these dayes, had extraordinary calling: printed
Thus far in Detence of extraordinary calling *anno 605.*
in these dayes. *fol. 910.*

Now the Reader shall see, how others (i) *A.*
more sober Protestants do wholly reject this *gainst sta-*
extraordinary calling immediatly from God, *pleton,*
except it be confirmed with miracles, as it *Marshall,*
was in the Apostles. First, M. Cartwright thus (k) *In his*
writeth: To (k) minister the Sacraments is an he- *second Re-*
mour in the Church, which none can take to him. *ply. par.*
be which is called vnto it, as Aaron was. *Mus. 2. p. 149.*

(l) In loc. Comm. pag. 394. (m) In his perpetuall tymes. The Bilhop of Winchester thus teache-
 (l) In loc. Comm. pag. 394. (m) In his perpetuall tymes. The Bilhop of Winchester thus teache-
 (n) In defens. tract. contra respons. Bez. p. 306. & 307. (o) Tom. 4. l. en. Germ. fol. 451. (p) In partitionib. Theol. l. 1. p. 308. (q) In his souveraigne Remedy against Schism. p. 85. (r) In loc. Comm. p. 304. (s) Against the Rhenish Testam. in Apoc. 13. (t) In his Exam. of D. Mellisons Seruery. printed 1606. pag. 8.

culus, the great Protestant, writeth thus: Vo-
 catio (l) qua immediatè est à Christo, iam in usu
 non est, ut erat olim &c. The calling immediatly
 from Christ, is not now in vse, as it was in former
 cheth: They (m) can haue no part of Apostolicall
 commission, that haue no shew of apostolicall suc-
 cession. D. Saravia agrees with the former, lay-
 ing: Speciem (n) illam extraordinaria vocationis
 ad Ecclesia ministerium non admittit &c. I do not
 approue that shew of extraordinary calling, seing it
 is not warranted with any authority of Scripture, or
 certaine example.

Now whereas diuers other Protestants
 do teach, that all extraordinary calling to the
 ministry is accompanied with working of
 Miracles, or els is a meere illusion; In this
 manner and restriction writeth Luther; say-
 ing: Vnde (o) venit? quis te misit? vbi sigilla quod
 ab hominibus missus sis? Vbi miracula? &c. And
 Amandus (p) Polanus, (q) Henoch Clapham, (r)
 Musculus, and many others too long to write,
 do maintayne the same. Yet this wholly
 makes against the calling of Luther himselfe,
 Caluin and all other Sectaries of this age, tou-
 ching their vocation; Seing it is granted by
 Doctour Fulke in these words: It is (s) knowne,
 that Caluin and the rest (whom Papisits call Arch-
 heretike) do worke no miracles; with whom D.
 Sutcliffe conspireth, saying: We (t) do not pra-
 ctise miracles, nor do we teach, that the Doctrine of
 Truth is to be confirmed with miracle: Thus much
 touching the contrary, and Crossing-Iudg-
 mentu

ments of the Protestants, concerning the necessity of Personall Succession in the Church of Christ.

3. I next come to discover their disagreements touching such persons, as they acknowledge to be members of the Protestant Church, in which point we shall fynd wonderfull opposition among the Protestants. First I will shew all such sorts of persons, which many Protestants exclude from being members of their Protestant Church. And First, we find all Heretikes to be excluded; and herein I will begin with the iudgment of the Lutherans, then of the Calvinists. Touching the Lutherans, the Centurists thus write: (u) Neither Heretiks, nor deuifiers of (u) Cms. Phanaticall Opinions, are of Christ; but they are of ^{o.} in the Preface. Antichrist, and the Deuill. And Luther is of the (x) In his same iudgment, saying: (x) Neither Gentill, Jew, Heretike, or any sinner can be saued, vnlesse he make of the atonement with the Church, and in all things do, & Creed, teach the same; he meaning his owne Protestant Church. (y) In his. l. a. c.

To come to the Sacramentaries, Calvin ^{15. Num. 1.} thus teacheth: (y) Rightly Austin denyeth Heretiks to haue the same Foundation with the Godly, at the way to the beist they Preach the name of Christ. D. White: All Church. (z) Heretiks teach the truth in some things; Yet we p. 10. deny them to be of the Church of God. The Confession of Basil: (a) We driue away all, whosoeuer dissenting from the Society of the holy Church, do bring (b) In his booke of in or follow strangs & wicked Doctrines. To conclude, D. Sturges: (b) Heretiks are not of the Church. Now here I am to aduertise thee, i.

Reader, that seeing most of these Testimonies (as also diuers other following) do speake literally of the true Church of God, that therefore the Protestants meane thereby their owne Protestant Church; seeing they teach, it alone to be the true Church of God.

To come to *Schismaticke*; they are in like sort reiected from being members of the Protestant Church: For first Luther thus

(c) Luther
in his great
Catech.

rom. 5. pag.
618.

(d) In his
books a-
gainst
Suenkfeld.

rom. 2. pa.
801.

(e) Of the
Succes-
sion of the
Church.

(f) Contro-
uers 1. q.

2. c. 9.

(g) Of
the
Church

1. r. cap. 7.

(h) Cap.
20.

(i) Cap. 9.

writeth: I believe, (c) there is on earth a little Congregation of Saintes, agreeing in all things, without Sects or schismes. Melancthon: Neither doth there more, then one Church of Christ: Neither doth this Company consist of diuers sects. D. Fulke, thus accordingly teacheth: What (e) skilleth it, whether one (being drawne by Heresy, or schism from the body of Christ) be subiect to eternall damnation? D. Whitaker: It is (f) false, that Hereticall and Schismaticall Churches are true Churches. To conclude with D. Field: The name (g) of the Catholike Church (he thereby vnderstanding his owne Protestant Church) is applied to distinguish men, boulding the Faith in the Vnity, from Schismaticke.

The Anabaptists are in like manner by diuers Protestants, disclaymed from being members of their Protestant Church. For thus doth the Confession of Switzerland teach: We (h) condemne Anabaptists, who maintayne, that Infants are not to be baptized, The Confession of Ausburg teacheth the same, saying: We (i) condemne the Anabaptists, who disallow the Baptisme of Infants, and thinke them to be saued without Baptisme. Which Confession of Ausburg doth in like

like sort eliminate and exclude the *Arians* from their Church, in these words: *We* (k) (k) *AM.* condemn all Heresies, rising against this Article (meaning the Article of the Trinity) as the *Manichæes*, *Arians*, *Eunomians* &c. That the *Papists* (as the *Catholikes* are contumeliously called) are excluded from the members of the Protestant Church, is so generally taught (and but truly taught) as that I need not to insist therein, only *D. Whitakers* words shall serve at this tyme, thus scurrilously rayling: I (l) (l) *Centro Durum.* will not allow the very name of a lawfull Church unto the *Roman Church*, because it hath nothing which a true Church ought to have. Thus far to shew what men are not acknowledged by most Protestants (and in part, most truly) to be members of the Protestant Church: But now we will see, how they are contradicted by other Protestants, and sometimes by their owne pens. (m) *Constroners.* 4. sic. 2. p. 715.

And first we fynd the *Anabaptists* to be accounted members of the Protestant Church, for *D. Whitaker* thus writeth: *We* (m) may abstaine from Baptisme, so there be no contemptants A- thereof. *Oeculampadius*: Baptisme (n) is an extor- pology l. wall thing, which by the Law of charity may be dis- 4. c. 1. sect. 10. pensed with: and *D. Morton* seemes to encline to the same iudgment, thus saying: *We* (o) (p) In his Protestants iudge the state of the *Anabaptists*, not to be vitally desperate. (p) In his booke of the kingdome

Touching the *Arians*, *M. Morton* iustifieth, of Israel that the *Arians* are of the Protestant Church, & the because, (to vse his owne words) the *Arians Church*, (p) hold the foundation of the Gospel. *M. Hookers* 1. 4.

(q) *Re-
claf. polic.
l. 4. pag.
132.*

words are these: The *Arians* (q) in the reformed Churches of Poland &c. Now these Reformed Churches in Poland are Protestanticall Churches; therefore the *Arians* are included as members of the said Protestanticall Churches.

(r) *Ecclaf.
pol. l. 3. p.
226.*

Touching *Idolaters*, whether they be of the Protestant Church or no, heare what the said M. Hooker writeth: (r) *Christians by external Profession they are all, whose marke of recognition hath in it those things, which we have mentioned, yea although they be impious Idolaters, wicked Heretikes &c. Thus he.*

(s) *M. H.
Mon. pag.
493.*

Touching *Infidells*, M. Fox relateth, how a Protestant of Eminency for learning, did thus teach: A *Turke*, (s) *Saracene*, or any *Mahometan* whatsoever may be saued, if he trust in one God, and keepe the Law. But if such a man may be saued, then followeth, that he is of the Protestant Church; seeing most Protestants teach, that the Protestant Church only affordeth Saluation. And (t) *Bala* admonisheth

(t) *Cent. 6.
pag. 404.*

vs, to be wary in condemning ouer rashly any *Turke*. Finally this their most wicked opinion is already made euident, by the aboue alledged testimonies of *Swinglius* and others, who teach, that *Haathens* (dying *Heathens*, and not beliquing in *Christ*) may be saued.

(u) *In
Profat.*

That the *Papists* and the Protestants are members of one and the same Protestant Church, is taught (though most falsely) by these Protestants following: The *Confession of Ausburge*, speaking of the *Catholiks* and the Protestants, thus belieue & say: *We* (u) are all

all soldiers under one Christ. And Luther thus:

In (x) Popery there is true Christianity, yea the (x) Lu-
kernel of Christianity. Or. M. Hooker: we (y) glad- then in
ly acknowledge them of Rome to be of the Family of Epist.
Iesus Christ. M. Bunney: We (z) are no severall contra A-
Church from them (meaning the Papists) nor nabap.
they from vs. D. Whitgift: The (a) Papists do be- (y) L.
lieve the same Articles of Faith, which we do. Final- Eccl. pol. 3.
ly D. Whyte: In the (b) substantiall Articles of our c. 113.
Faith, we agree with the Papists. From all which I reente
testimonies it followeth, that these said Pro- of Pacifi-
testants thus teaching, do hould the Catho- cat.
liks to be members of their Protestant (a) In his
Church. answere

I will conclude, shewing, that whom di- to the
vers Protestants hould to be Antichrist, other Admoni-
Protestants acknowledge the same man to tion. pag:
be in state of Salvation; and consequently a 40.
member of the supposed true Protestant sense of the
Church. This I proue thus: Most Protestants way. c. 38.
teach, that the Pope is Antichrist (as is well
knowne) yet other Protestants confesse,
that some Popes euen since they began to be
Antichrist, are saued. But none are saued, but
such as are members of the true Church, (c) L. de
And according hereto, I find M. Powell thus Antichr.
to write; I will in (c) no wyse say, that all the c. 33. pag.
Popes from the tyme, wherein Papistry was revealed 112.
to be Antichristianity, are damned. With whom (d) In his
D. Whitaker euen in the same words thus af- answere
firmes. I (d) will not say, that from the tyme, that to the first
Papistry began to be Antichristianity, the Popes stration
themselves have bene all damned. And yet we of D.
see, euen by these two last testimonies, that Sanders
both

both D. Whitaker and M. Powell teach, that the Pope is Antichrist, by the reason of the Word Antichristianity, by them both vsed in their said testimonies. I will thus vp their Disagreements, touching the members of the Protestant Church, with the malicious Affeueration of Mascutus, thus writing: I embrace (e) all for brethren in the Lord; howsoever they disagree from me, or among themselves, as long as they maintayne not the Popish Impiety. Thus far of Protestants contrary iudgments, touching who are members of the Protestant Church, and who are not.

(e) In
loc. comm.
de Cena
p. 42. 512.

I will conclude their dissensions touching the Church, whether the Papists (as we are styled) dying Papists (though in part it hath beene already displayed) & out of the Protestant Church, may be saued. Euery man knoweth, that all the Puritans as houlding Papists Religion to be idolatrous, and superstitious, and the Pope to be Antichrist, deny to them all Hope of saluation. Yet D. Some thus censureth of this point: Tf (m) you thinke, that all the Popish sort, which dyed in the Popish Church, are damned, you thinke absurdly, and do dissent from the iudgment of all learned Protestants. D. Barrowi

(m) In his
Defence
against
Peary. p.
176.

(n) In his
4. Ser-
mons, and
two Que-
stions dis-
puted, ad
Clarum. p.
448.

(o) In his
Reply to
D. Whit-

guists De-

(p) Con-

tra rat.
Camp. p. 4.

74.

I dare (n) not deny the name of Christians to the Romanists, sith the learnedest Writers do acknow- ledge the Church of Rome, to be the Church of God. M. Cartwright: I doubt (o) not, but diuers Fas- thers of the Greeke Church, and who were Patrones of Freewill, are saued. And the same sentence is deliuered by D. Whitaker (p) touching the Saluation of the Ancient Fathers, notwith- standing

standing their doctrine of Iustification and merit of works. D. Field: We doubt (q) not, but (q) Of the that the Church, in which the Bishop of Rome with Church, more then a Luciferian pryde, exalted himselfe, was 1. 2. 3. 4. notwithstanding the true Church of God, and that is held a saving Profession of the truth of Christ. To contract this point, D. Conell thus expressly teacheth: We (r) affirme them of the Church of (r) In his Rome, to be parts of the Church of God; and that Defence of those, who live and dye in that Church, may notwithstanding be saved; charging other Protestants her. pag. teaching the contrary (to vse his owne 77. words) with ignorant Zeale.

Thus much touching the dissentions of the Puritans, and the moderate Protestants, concerning the saluation of Papists, dying Papists, cōcluding this point with the iudgment of the Deuines of Gencua (contrary to other their brethren), who teach, that the (s) So Baptisme of Catholike Children either by teach the Protestant Ministers, or Catholike Priests, is Denies of aualeable, because (say they) the (s) Children Gencua in are comprehended within the Covenant of eternall the Propo- life, by means of the Fayth of their Parents. Which sitions and Principles very point is in like manner taught (to the disputed of great dislike of many Puritans) by D. Whit- Gencua, guist (t), and M. Hooker (u). For most (if not p. 123. all the Puritans) teach; that Papists dying (v) In his Papists, cannot be saued, seeing (say they) Defence pag. 603. their Fayth is Idolatry, and superstition. (u) How ch. p. 123.

The X. Paragraph.

I Next come to the *Ancient Fathers*, because they were the most learned and eminent members of the Ancient Church: where we shall see the strang diuersity of the Protestants Iudgments of them; Some of the Protestants reuerencing and imbracing their Authorities; others wholly betrampling their testimonies, and entertayning them with all contempt and scorne. And First, we will alledge the iudgments of diuers Protestants, admitting their Authorities and worth; according hereto we fynd, that D. Iewell in his Sermon at *Paules Crosse*, thus cryed out: O Gregory, O Austin, O Ierome &c. if we be deceaued, you haue deceaued vs. And after in the said Sermon: as I said before, so I say againe; I am content to yield and subscribe, if any of our learned Aduersaries, or if all the learned men that be aliue, be able to bring any one sufficient sentence, out of any old Catholike Doctour, or Father, or out of any old Generall Councell, for the space of six hundred yeares after Christ. Which challenge D. Whitaker after iustified in these words, writing to

(x) **Whi-** Father Campian: Audi (x) Campiane &c. Heare O
 dah. in Campian, that most true and constant Challenge,
 respons. ad which Iewell that day made, when he appealed to
 ration. the antiquity of the first six hundred yeares &c.
 Comp. rat: That is the proffer and Challenge of vs all, we do pro-
 mise the same with Iewell, and we will make it
 (y) In his Exam. of D. Kelli-
 ovs journey, good.

D. Sutcliffe thus auerreteth: The (y) Fathers

In all points are for vs, and not for the Pope. D. Wil-
 let is no lesse confident herein, thus prote-
 stings: I take (2) God to witness, before whom I
 must render an account &c. that the same Faith
 and Religion, which I defend, as taught and confir-
 med in the more substantiall points by those Histo-
 ries, Councils, and Fathers, that liued within fyue
 or six hundred yeares after Christ. Kempius: We
 (a) doubt not, but that the Primitive Church re-
 ceaued from the Apostles and Apostolicall men, not
 only the text of Scripture, but also the right and na-
 tural sense thereof. And againe: We are greatly
 confirmed in the true and sound sense of the Scrip-
 ture, by the testimony of the ancient Church. The
 Confession of Bohemia: The (b) ancient Church is
 the true and best Mistress of posterity, and going be-
 fore, leadeth vs the way. D. Bancroft speaking of
 Calvin and Beza, thus sayth: For (c) M. Calvin, sessions,
 and M. Beza, I do thinke of them, as their Writings
 do deserve; But yet I thinke better of the ancient Fa-
 thers, I must confesse. I will conclude this their
 acknowledgment of the Primitive Church
 and Fathers, with D. Iewel (with whom I holy Dis-
 cipline first did begin) he thus writing: The Primitive
 (d) Church, which was vnder the Apostles and
 Martyrs, hath euer beene accounted the Purcell of
 all others, without exception.

(a) In his
 Antilog.
 p. 263.

(a) In
 Exam.
 Conoil.
 Tridena.
 part. 1.
 pag. 74.

(b) In the
 Harmony

(c) In his

Suruey of
 the pre-
 tended
 discipline.

(d) In his
 Defence
 of the A-
 pology.

But now let vs see, how Diametrically and
 repugnantly other Protestants stand to these
 former Protestants, touching the Authority
 and dignity of the ancient Fathers: And to
 forbear the former Confessions of Prote-
 stants, touching the Inuisibility of their
 Church, during the first fyue or six hun-
 dred

died yeeres after Christ, aboue related, which evidently demonstrateth, that such Protestants, who teach so long an Inuifibility, do consequently teach and grant, that the Fathers of those tymes, were in iudgment Papists, and not Protestants; for if they had beene Protestants, then the Protestanticall Church had most remarkably beene yisible and conspicuous in the said Fathers: To forbear the iteration (I say) thereof, I will descend to the particular Reproualls, giuen by the Protestants against them. And first, do we not find the same D. Whitaker, (observe the inconstancy of this man) who aboue so much mainstayned D. Iewells appeale thus to write? (Ex (e) *Patrum erroribus restitit ille religionis Cuncto consensus est*: Your Popish Religion, is but a parched Couerlet of the Fathers errors, sowed together.

(e) Whitaker contra Duranum. l. 6. p. 401.

Pomeran (the Protestants) thus writeth: *Nostri Patres, siue sancti, siue non sancti &c.* Our (g) ancient Fathers, whether they were holy, or not holy I not much rest vpon, were blinded with the spirit of Montanus; and through humane Traditions & Doctrines of the Devils &c. they did not teach purely of Iustification &c. Neither were they solicitous to preach Iesus Christ in his Gospell. Iacobus Acontius (the Protestant) thus condemneth the Fathers: *Quidam* (h) *ad redierunt &c.* Certaine Heretick men (meaning Protestants) are gone so far, as that they would haue all points to be tryed by the authorities of the Fathers &c. But this custome I hold to be most pernicious, and altogether to be auoided. D. Humphrey so smally pryeth the Fathers, as that

(g) Pomeran in locum.

(h) In Erasmus. l. 1. c. p. 196.

that havebuked D. Whitaker, for renewing B. Jewels challenge, in appealing to the ancient Fathers above related, in this manner:

D. Whitaker (i) gave the Papists too large a scope. (i) Lib. de vita Jewel-
was inurious to himselfe and after a manner spoy- li. printed
led himselfe and the Church. Melancthon: (k) Pre- at London.
sently (k) from the beginning of the Church the an- pag. 212.
cient Fathers observed the Doctrine concerning In- (k) In 1.
fidelity by Rayis, increased Ceremonies, and do- Cor. cap. 3.
vised peculiar worships. But thus ballance the
the Fathers, with the Protestants of this age,
saying: If we (l) compare our tymes, next to the (l) In E-
tymes of the Apostles, my judgment is, that those ty- pist. Theo-
mes had plus conscientia, scientia minus; and we log Ep. 2.
scientia plus, conscientia minus. The Arch bishop
of Canterbury thus vanteth against those
ancient tymes: The (m) Doctrine taught & pra- (m) In his
fessed by our Bishops at this day, is more perfect and Defence
founder, then it was in any age after the Apostles. of the
answere,
to the Ad-
monition.
I will close vp the Aristarchian and cen- pag. 472.
suring iudgments of the Protestants against the
the ancient Fathers (merely contrary to the
former alledged Protestants) with the scurrilous
lous and deprelling words of Luther passed
vpon them; who thus in one place writeth: (n) Tom.
The (n) Fathers of so many ages, have bene plainly 2. Wis-
blynd, and most ignorant in the Scriptures; they have
erred all their lyfe tymes; and unlasse they were a- 2531. lib. de
mendeth before their deaths, they were neither sermo arbi-
1710.
Saints, nor appertaining to the Church. And fur-
ther: The (o) Apology of Philip Melancthon doth (o) In Col-
far excell all the Discourses of the Church, and excu- loq. men-
sal. & lib.
di seruo
arbitrio:
sion even Austin himselfe. And of his owne iudg-
ment, with reference to their iudgements by

(p) Con- thus Thraſonically boāsteth: (p) *cave nos, if*
tra Heno a thousand Austins, a thousand Cyprians, a thou-
vicum re- sand Churches stood against me.
gem An-

glia.

(q) In Col
 loq mensa
 lib ap de
 Patribus
 Ecclesia.

But to come to particular Fathers, marke how Luther showers downe words of reproach against them; In the (q) writings of Ierome, there is not a word of true Fayth in Christ, & sound Religion: Tertullian is very superstitious; I haue boulden Origen long since accursed: Of Chrysostome I make no account: Basill is of no worth, he is wholly a Monke, I waygh him not of a hayre. Thus Luther, and with this I end this Paragraph, aduertising the Reader, that besides the dissensions which these last alledged Protestants haue with the former Protestants, acknowledging the Fathers authorities and worth; these sharpe censures deliuered, in so full a manner against the Fathers, make greatly in prooffe of our ancient, Catholike, and Romay Fayth; Seeing they irrepleyably proue, that those most blessed and learned Fathers (so neere to the dayes of our Sauour Christ, and his Apostles) were Papists in Fayth and Religion, and not Protestants.

The XI. Paragraph.

C Having to discourse further of particular Fathers, how they are admitted by some Protestants, and reiected by others, I will ascend to speake of *Generall Councells*, which consist of the Assembly and confluence of many hundred of Fathers; touching which point we shall fynd great contrariety of opinions,

utions, among the Protestants. And first, for
the reiecting of the authority of Generall^(r) L. de
Councils, we fynd D. Whitaker thus expressely ^{Councils}
to say: (r) Generall Councils may erre. But Peter ^{contra}
Martyr is more full and plaine herein, shew- ^{Bellarm.}
ing the reason, why Councils are not to be ^{q. 6.}
admitted, thus writing: As long (s) as we insist ^{(s) L. de}
in Generall Councils, so long we shall continue in ^{veris. pag.}
the Papists Errours. In like manner, D. Fulk ^{(s) In his}
thus depreſſeth the authority of Getterall ^{anſwere to}
Councils; Tho (t) whole Church militant may ^{a Counters}
erre altogether, as every part thereof. Beza ^{ſays Ca-}
ly chargeth the Primitive Generall Councils, ^{tholike. p.}
with errour ſaying: (u) Euen in the beſt tymes, and p. 26.
(meaning the Primitive tymes) the ambition, (u) In his
ignorance, and lowdnes of Biſhops was ſuch, that the ^{refect}
very blynd may eaſely perceiue, how that Satan was ^{upon the}
Preſident in their Aſſemblies. ^{New Te-}

But now obſerue, how other learned
Proteſtants contradict their former bre- ^{Doctrines}
threns ſentences herein: And firſt Doctour Bil- ^{to the}
ſon diſcounting of the meanes to decyde ^{Prince of}
Controuerſies in Fayth, thus writeth: To ^{Condy.}
haue (x) no iudge for the ending of Eccleſiaſticall ^{anno 1587.}
contentions, were the viter ſubuerſion of all peace; & ^{(x) In his}
thereupon the ſaid Doctour concludes thus: ^{perpetuall}
Synods (y) are an externall Iudiciall meanes, ^{Gouer-}
to diſcerne errours, and the ſureſt meanes to decide ^{ment &c.}
doubts. And he further thus writeth: If (z) Sy- ^{pag. 379.}
nods were not, the Church neither at any tyme was, ^{(y) & be}
nor indeed ſafely can be without ſtemples. D. Suta ^{(z) & bi}
cliffe, as not allowing triall of Controuerſies ^{ſuprd pag.}
only by Scripture, thus writeth: (a) It is falſe, (u) In his ^{374.}

(p) Con-
tra Heno-
ricum re-
gem An-
glia.

thus Thraſonically boasteeth: I (p) care not, if
a thousand Austins, a thousand Cyprians, a thou-
sand Churches stood against me.

But to come: o particular Fathers, marke
how Luther showers downe words of re-

(q) In Col
loq mensa
lib cap de
Patribus
Ecclesia.

proach against them; In the (q) writings of Ie-
rome, there is not a word of true Fayth in Christ, &
sound Religion: Tertullian is very superstitious; I
have boulden Origen long since accursed: Of Chryso-
stome I make no account: Basil is of no worth, he is
wholy a Monke, I waygh him not of a hayre. Thus
Luther, and with this I end this Paragraph, ad-
vertising the Reader, that besides the dissen-
tions which these last alledged Protestants
haue with the former Protestants, acknow-
ledging the Fathers authorities and worth;
these sharpe censures deliuered, in so full a
manner against the Fathers, make greatly in
prooffe of our ancient, Catholike, and Ro-
may Fayth; Seeing they irrepleably proue,
that those most blessed and learned Fathers
(so neere to the dayes of our Sauour Christ,
and his Apostles) were Papists in Fayth and
Religion, and not Protestants.

The XI. Paragraph.

C Easing to discourse further of particular
Fathers, how they are admitted by some
Protestants, and reiected by others, I will as-
cend to speake of *Generall Councells*, which
consist of the Assembly and confluence of
many hundred of Fathers; touching which
point we shall fynd great contrariety of opi-
nions,

unions, among the Protestants. And first, for
the rejecting of the authority of Generall^(r) L. di
Councils, we fynd D. Whitaker thus expressly ^{Councils}
to say: (r) Generall Councils may erre. But Peter ^{contra}
Martyr is more full and plaine herein, shew- ^{Bellarmin.}
ing the reason, why Councils are not to be ^{q. 8.}
admitted; thus writing: As long (s) as we insist ^{(s) L. de}
in Generall Councils, so long we shall continue in ^{vari.} pag.
the Popists Errours. In like manner, D. Fulk ^{(s) In his}
thus depreſſeth the authority of Generall ^{anſwere to}
Councils, The (t) whole Church militant may ^{a Countre}
erre altogether, as every part thereof. Beza ^{ſays Ca-}
ly chargeth the Primitive Generall Councils, ^{tholike. p.}
with errour ſaying: (u) Even in the beſt tymes, and p. 36.
(meaning the Primitive tymes) the ambition, ^{(u) In his}
ignorance, and lowdnes of Biſhops was ſuch, that the ^{reſpect}
very blynd may eaſely perceive, how that Satan was ^{upon the}
Preſident in their Aſſemblies. ^{New Te-}

But now obſerve, how other learned ^{ſtament.}
Proteſtants contradict their former bre- ^{Dedicated}
threns ſentences herein: And firſt Doctour Bil- ^{to the}
ſon diſcourſing of the meanes to decyde ^{Condy.}
Controuerſies in Fayth, thus writeth: To ^{anno 1587.}
haue (x) no iudge for the ending of Eccleſiaſticall ^{(x) In his}
contentions, were the utter ſubverſion of all peace; & ^{perpetuall}
thereupon the ſaid Doctour concludes thus: ^{Gouer.}
Synode (y) are an externall Iudiciall meanes, to ^{ment ergo}
diſcerne errours; and the ſureſt meanes to decide ^{pag. 179.}
doubts. And he further thus writeth: If (z) ſy. ^{(y) Vbi}
modi were not, the Church neither at any tyme was, ^{370.}
nor indeed ſafely can be without, ſince p. 374.
ſiſſe, as not allowing triall of Controuerſies ^{ſupra pag.}
only by Scripture, thus writeth: (a) It is falſe, ^{374.}
(a) In his

that we will admit no iudge but Scripture; for his
appeale still to a lawfull Generall Council. M.

(b) In his
Preface to
his booke
of Eccle-
siast. Politi-
ca.

Hosker (b) relateth, how A. A. as being tyred
with disputes only from Scripture, submit-
teth himselfe finally to a lawfull Assembly,
or Council.

And the said M. Hosker in the place above
alledged, thus further writeth: *It is one face of*
this, that Nature, Scripture, and Experience have
tought the world, for the ending of Controversies, to
submit it to a lawfull iudicall and definitive sen-
tence; meaning to the iudgment of a Gene-
rall Council. D. Field conspireth with M.

(a) In his
Treatise
of the
Church in
his Epist.
Dedica.

Hosker herein, thus writing: (c) *Seeing the*
controversies in Religion in our time are grown so
many in number, and in nature so intricate, that
few haue time, leisure, and strength to examine
them; what remaineth for men, desirous of satisfac-
tion in things of such consequence, but diligently to
search out, which, among all the Societies of Church
in the World, is that blessed Company of Holy ones;
that housebold of Faith; that spouse of Christ; that
Church of the living God &c. He meaning the

(d) In his
Sermon,
preached
8. Februa-
ry. 1588.
pag. 42.

iudgment of the Church deliuered in a Ge-
nerall Council. To conclude, an External
iudgment or Definitive Sentence (besides
the Scripture) which is chiefly the sentence
of a Generall Council, is further taught by D.
Bancroft (d) D. Comst (e), and finally (to om-
it others) euen by the Puritanes, of whose
iudgment herein see D. Bancroft (f) Sermon.

(e) In his
modest
Examina-
tion, pag.
108. and
100.

(f) Pag.
104.

The XII. Paragraph.

TO come to Traditions. That they are re-
 lected by most Protestants, it will be
 needlesse much to labour therein; Seeing
 they are so luxuriant (especially the Puri- (g) Tom.
 tans and the most forward Protestants) and l. de Sep-
 abundant in the condemnation of all Tra- tism fol.
 ditions, yet observe, how divers points of 96.
 Christian Faith, not taught in the Scriptu- (k) L. R.
 res, are acknowledged by other learned Pro- p. 101.
 testants, to be Apostolicall Traditions. And Springli
 to begin (g) *Springli*, and (h) *Oecolampadi* l. imp. pag.
 confesse, that Baptisme of Infants is not taught 305.
 in the Scripture; to whose judgment D. Field (i) Of the
 subscribeth in these words: (i) Baptisme of In Church
 fants is a Tradition, because it is not expressly delin- pag. 117.
 red in Scripture; that the Apostles did Baptize In- (j) Ec-
 fants; nor any express precept there found, that they cles. p. 11.
 should so do. M. Hooker (k) is so full in acknow- sed. 7. p.
 ledging the Doctrine of Traditions, as that he 108.
 maketh speciall answer to the Fathers obie- (l) In his
 cted against Traditions, by divers Protestants. Defence.
 Dr. (h) *Witigast* proueth most fully the Tra- pag. 110.
 dition of Easter day, from the Apostles. D. Con- (m) In his
 nell affirmeth (to wit his owne words) that Answer
 the (m) *moderates* of the Crosse is an apostolicall 10 John
 Constitution. The said D. Connell doth also refer Burges.
 the word of Archbishop, unto (n) Apostolicall pag. 110.
 ordination. (n) In his
 The alteration of the Sabbath from Satur- Ex. 16.
 day Sunday, is acknowledged by the De- against the
 tines of Geneva (to set downe their owne Plea of the
 words)

(o) In words) for (o) an apostolicall Tradition, to be their Pro-perpetually observed. Of the same judgment positions, touching the change of the Sabbath day (to omit others) is *Vinsar* (the great Protestant) saying: *Hanc (p) esse Apostolicam Traditionem credimus*. For greater breuity I will conclude with *M. Hooker*, and *D. Whitaker*, touching Canonick Scripture; of which point *M. Hooker* thus discourseth: Of (q) things necessary, the very chiefe is to know, what books we are bound to esteeme holy, which point is confessed impossible for the Scripture it selfe to teach. So he, referring it to Tradition. *D. Whitaker* speaking of the same subiect, thus writeth: Canonick Scripture, is not (r) tryed by testimony of spirit, but by the Ecclesiasticall Tradition &c. Thus far touching different iudgments of Protestants, concerning the Doctrine of Traditions.

(p) In
Doctrina
Christian
Compend
in Prole
gom. pag.
36.
(q) Eccles.
pol. l. 2.
Joh. 14.
pag. 86.
(r) 1d.
wor. f. Sig-
leton, l. 2.
cap. 6. pag.
170. & l.
2. c. 4. pag.
179.

The XIII. Paragraph.

Touching the Sacraments, no lesse are their Disagreement. And first, touching the number of them, whereas most Protestants acknowledge but two Sacraments, to wit Baptisme and the Eucharist, yet the Protestant Deuines assembled at *Ratisbone* anno 1541 do teach in that their Conference, that there are seauen Sacraments; of which point *Bucer* complayneth, saying: (s) *Protestantes non granatim admisserunt septem sacramenta*: The Protestants (meaning at their meeting at *Ratisbone*) have not unwillingly admitted, or approved seauen Sacraments. In like sort, the number of seauen

(s) *Bucer*
in *Art.*
Colloq.
Ratisbon.

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16.
87
91.

Sequen Sacraments is taught by the Protestant Divines in their Conference at *Lypsia*, where they were assembled. This is averred (1) *Illyricus* by (1) *Illyricus*.

2. That the known Intention of the Church is necessary to the administration of the Sacraments, is denied by certaine English (u) Protestants, condemning *M. Hooker* for mantayning the contrary Opinion; as appeareth out of *M. Hookers* owne (x) writings. As also the same Doctrine is mantayned by *D. Couell* (y), and almost by all moderate English Protestants. And yet it is so condemned by *Luther*, as that *D. Couell* (*) chargeth *Luther* with teaching: That the Sacraments are effectuell, though administrated by *Satan* himselfe.

3. That certaine Sacraments do imprint an indeleble character in the Receauers of them, is denied by *M. Willet* (z), and by most Puritan Protestants, yet affirmed by *D. Couell* (a), and by *M. Hooker*, who is reprehended therein by *M. Willet* (b). In like sort it is affirmed by most moderate Protestants.

4. That Sacraments do not only signify, but also confer grace, is affirmed by *Melancthon*, who thus writeth thereof: (c) *Repudians* doubt Springly opinio, quatenus civilis modo dicat de signis &c. That Opinion of *Springlins* is (*) *D. Couell* doth teacheth, that Sacraments are effectuell in his

of *M. Hooker*. Art. 5. p. 101. The same is averred of *Luther*, by *Hospinian* in his *Histor. Sacrament.* par. altera. fol. 10. (u) In *Synop.* p. 400. (x) In his *Defence* of *M. Hooker*. pag. 87. (y) In his *Meditation* upon the 11. Psalm. printed 1641. p. 81. (z) In c. 4. *Epist. ad Roman.* after the first Edition.

by Name, and signs of our Profession. The same
is also maintained affirmatively by Osiander
(d), B. Whitaker (e), M. Hooker (f), D. Eli-
son (g), and many others; yet it is denied &
rejected for Popish, by D. Faile (h), M. Willet
(i) & who (k) reprehendeth some Po-
pish for their maintaining the contrary Doctrine
by the Survey (l) of the booke of Common
Prayer, and by most English Puritans.

The XIX. Paragraph.

1. **T**O speake particularly of the Sacra-
ment of Baptisme. Luther holdeth
Baptisme to be of no force, thus writing: Si
habet (m) bene &c. If thou be Baptized, it is well,
(f), Ecclie. poliech. 1. if thou wanne it, no losse: Believe and thou shalt be
served before thou be baptized. And Calvin (n) pri-
zeth Baptisme at a higher worth, than the Cere-
monies thereof performed by S. John Baptiste. And of
the same Judgment are the (o) Gentarists; thus
writing: before we will ascribe any Operation to
the Sacrament of Baptisme, we will maintaine that
Infants have Faith by which they are saved. And
according hereto Luther thus Concludeth: It
is better to omit the baptizing of an Infant, since
his salvation if he do not believe, is unprovable. This
same opinion of the inefficacy of Baptisme,
(to omit Calvin, Beza &c. teaching the same)
is maintained by most Puritans. And thus
spiringly hereto D. Whitaker (as is above al-
luded)

meditation upon the 110. Psalm, pag. 11. (h) Pag. 103. &
104. (m) Luther. l. de Capitulis. Basilien. (n) 20. 2. in
cap. 12. in 7. (o) Ch. 11. 4. (p) Bero. deat. C. 11. 10. 11.

Judged) thus teacheth: He (q) may aske (q) Contrary from Baptisme, if there be no contempt or scandal following. Now that there are other Protestants, who ascribe an Efficacy to Baptisme, is evident; for we fynd, that to the Children of the Faithfull, dying vnbaptized, saluation is not promised, to be taught by the Confession of *Amburg* (r), by *D. Bilsch* (s), by *Vrbanus* (t), *Rogius* (the learned Protestant) by (u) *Sacerdotius* (the Protestant,) by the (x) Conference before King James; and finally, by the most of the more temperate Protestants.

2. Againe, whereas all Protestants (for the most part) do vse in Baptizing of Children, these precise and particular words: I baptize thee in the name of the Father, the Son, & the Holy Ghost; there are diuers other Protestants, who teach, that no particular forme of words is necessary thereto: For first Luther maintaineth, that Baptisme is anyyleably ministered, in what words soever, so that (as sayth he) the (y) same be not in the name of Man, but of God. The same thing of not vsing any peculiar and set forme of words, is taught by (z) *Brethine*. St. by *Swingius* who thus writeth: (a) *Christus Baptismi formulam, quæ necumq, his verbis non insinuat &c. Christi deus non ordinauit* that forme of Baptisme in words, which we doe vse as the Doctors hitherto baselessly debated. Finally the same is iustified by many other Protestants: over long here to be set down.

3. To conclude: Baptisme in case of Necessity, ministered by lay Persons, and Women: is iustified & warranted by *Scripture*.

(b) In
Theo'og.
Caluiniſt.
l. 1. fol. 68.
& 61.
(c) Lo. 9.
ſect. 2.
pag. 117.
(d) In his
Defence of
M. Hooker
p. 518.
(e) In
Epitom.
Colloq.
Moniſt.
belgic. p. 64.
(f) In his
Synopf.
p. 491.
(g) So is
Caluin al-
ledged by
Schneſel-
burg. in
Theolog.
Caluiniſt.
l. 1. fol. 60.
& 61.

ſchurges (b), by M. Hooker (c), by D. Con-
(d), by Iacobus (e) Andraus, and by diuers o-
thers; Yet it is impugned by D. Willer (f), by
Caluin (g), and infinite others. Thus far
touching the great Diſſentions of the Pro-
teſtants concerning the Doctrine of the Sa-
craments, both in generall, and in parti-
cular.

The XV. Paragraph.

IN this next place I will examine the like
diſagreements of our Aduerſaries tou-
ching the Doctrine of *Freewill*, *Predeſtination*,
and *Reprobation*. And to begin with *Freewill*:
That moſt Proteſtants (as *Caluin*, *Beza*, &
infinite others) deny *Freewill* in Man, is
ouer euidēt, & therefore needleſſe it were
to inſiſt in their Authorities & words there-
in: Therefore I will alledge ſome other emi-
nent Proteſtants (contrary to their former
brethrens iudgments) teaching and main-
taining the Doctrine of *Freewill*.

And firſt, I alledge *Caſtali* (the learned
Caluinist) as iuſtifying *Freewill* in Man, moſt
vehemently to charge *Beza*, for falſly tranſla-
ting and corrupting the firſt Chapter of *S.*
Iohns Goſpell (a place aboue by me alledged)
in deniall of *Freewill*, touching the Greeke
word, *Elecia*, which ſignifieth *Liberty*, or
Freedom, and yet tranſlated by *Beza*, *Dignity*,
thereby to weaken this place for the prooſe
of *Freewill*, of which his tranſlating *Caſtali*
thus complayneth: The (h) word *Elecia*, he
pag. 186. ſhould ſignifieth *Power*, but neuer *Dignity*. Now
ſeeing

seeing Beza would not haue, that Christians should haue this power from Christ. what other thing is this, then to enuy at the benefits of Christ, bestowed upon Christians? Molinæ (the remarkable Prote-^(l) In his Epistles annexed to his Com-
stant) is so great a defendour of Freewill, as that Peter Martyr thus rebuketh him: Molinæ ⁽ⁱ⁾ adiudgeth certain things amisse, touching Freewill.

M. Perkins (though at other tymes may seeme to impugne Freewill) yet in the close, he thus expressely writeth: (k) Because God giues men Commandement to repent and belue; there-^(k) In his reformed Catho-
fore they haue power to repent and belue; God with his (l) commandement giuing grace, that the thing like, pag.
prescribed may be done. D. Weller, aduerse to the Doctrin of Freewill, doth charge Hemingus ^(l) & his son
and Sneganus (Protestants of note) for their defending of the Doctrin of Freewill, in these words: They (m) meaning the two former Protestants) are more erroneous, concerning Freewill, then are the Papists. M. Hooker thus writeth of Freewill: (n) Distributively at the least, all grievous actual offences may be auoyded, so that in this sense to be preserved from all sinne, is not impossible; which words necessarily impley freedome of will. With M. Hooker accords D. Conell (o) herein. To be brieue the Doctrin of Freewill is in like sort taught by (p) Osiander the Protestant, and by some Protestants, recorded by M. Fox (q).

The XVI. Paragraph.

TO come to the Doctrine of Reprobation, and Predestination, Beza thus writeth of this point: (r) God doth create some men to perdition, appointeth and decreeth them to his hatred and destruction. And thereupon he teacheth, that God (s) did not suffer death for such men. With whom agreeth Calvin, thus teaching; or rather olapheming: God (8) doth ordayne by his Counsell and decree that among men some be borne destined to certaine Damnation from their Mothers Wombs, who by their destruction may glorify God; with these former conspireth M. Wiles thus saying: God (u) hath ordayned some to be vessels of wrath, without any respect had to their Works, either Good or Bad. And hereupon Peter Martyr concludeth thus: Sinners (x) foregone are not the cause of Reprobation.

Now see how these are crossed and impugned by a whole army of other learned Protestants, both Lutherans & Calvinists; their brethren. For first to begin with the Lutherans: (y) Iacobus Andreas, Conradus Schlusfeldburg (z), Kemnitius (a), The (b) Confession of Augsburg, The Century (c) writers, and finally (to omit divers other Lutherans) even Melancthon himselfe, though for a time in the beginning, he maintayned the contrary Doctrine, do jointly reject this former doctrine of Reprobation.

To

(z) In Theolog. Cald. l. 1. art. 12. (a) In Encheirid. pag. 218.
 (b) In the harmony of Confessions in English pag. 208. 269.
 (c) In loc. Comm. pag. 140.

To come to Calvinists. M. Hasker thus
 writeth: (d) Gods generall inclination is, that all
 men might be saved. D. Cappel God hath (e) a gene-
 rall inclination to save all such &c. And that with a
 conditionall Will. he willeth all men to be saved,
 who therefore, that they are not saved, is not his de-
 cree, but their owne fault. M. Fox is also full here-
 in, thus teaching: (t) Seeing the benefit of Re-
 demption, which taketh away the finnes of the world, (d) in A-
 d- is an universall thing, it is demanded, whether the pocalyps.
 Grade of this Redemption do appertaine equally to
 all the posterity of Adam, or be restrayned to a cer-
 taine number? I answer, that the ineredulity of
 men, not the default of the Lambe, maketh this re-
 straine. D. Willet much complayneth, that this
 Doctrine is so generall among Protestants,
 thus writing: (g) Universality of grace (which (g) in 83-
 potentially includes, that God for his part does p.
 reprobates no man to damnation) see meth 784.
 much to be approved by our owne Countrymen, and
 hath already gotten some Parsones in our Church.
 Bullinger thus confidently writeth of this
 point: The (h) Lord dyed for all, but that all men (h) p-
 are not made partakers of this Redemption, is the Reas-
 on, through their owne Fault, for the Lord excludeth no
 man. Amandus Polanus (the great Calvinist:)
 God (i) by his Conditionall will would have all men
 saved. (i) to p-
 condition-
 Theologie
 p. 11. 12.

I will conclude with Hemingius (a learned
 Calvinist) who thus fully discourseth of this
 point: Pugnat cum verbo Dei veritas &c. This
 opinion (which teacheth that God doth re-
 probat man from his mothers wombe) sayeth with
 the word of God, calling and saving all men to re-
 pentance;

(k) In
lib. de uni-
uersali
Gratia.
pag. 111.

penance; It (k) maketh men partly sluggish, partly
secure, and partly desperate: for many are driven to
despayre, whiles by this Opinion is overbrowne the
Doctrine of Vniuersall Grace, in which all men are
commended by Fayth to include themselves. Thus
far Hemingius. And thus much touching the
contrary opinions of the Protestants, con-
cerning Reprobation.

Now, concerning the Doctrine of the
Certainty of Mans Iustification, and of Predestina-
tion; the Protestants are little lesse concor-
dant among themselves, then we see, they
are in the Doctrines of Freewill and Repro-
bation. And as touching those, who main-
taine, that Iustifying Fayth once had cannot
be lost, and consequently, that a man once
hauing this Iustifying Fayth, is certainly and
infallibly predestinated, and assured of his
saluation; We first will alledge D. Willet,
who thus reprehendeth such Protestants,
as teach the contrary: These (l) Patrones of v-
niuersall Grace and conditionall Election, do conse-
quently hold, that men may loose their Election and
Fayth: Hemingius p. 30. the same is also main-
tainyed by Sueramus. Thus D. Willet.

(l) In Sy-
nops. p. 811.
(m) L. de
Ecl. pag.
11.

(n) An-
draws (the
Prote-

stant) re-
porteth
these

words of

Beza in

Rois. Col-
log. Mon-
suble. pa-
43. 6 44

But to proceede to others, D. Whitaker
thus teacheth: Si quis (m) aſſum fidei ha-
bet &c. He who maketh an aſſ of fayth, his
words of fmes cannot hurt him. Beza thus conspiring-
ly instructeth his followers: He (n) who once
belongeth, cannot afterwards fall from the grace of
God, or lose his Fayth by Adultery, or any other
like sinnes. From whence it followeth, that a
man once hauing true Fayth, is infallibly as-
sured

fured of his salvation. Luther thus Catechi-
 seth his Schollers: A Christian, (o) or baptised
 person is so rich, as although he would, he cannot
 lose his Salvation by any sinnes how great soever, vn-
 lesse he will not beliene. In like sort, the said Lu-
 ther hath further thus left written in defence
 of the certainty of Predestination: As (p) nothing
 iustifieth but Fayth; so nothing sinneth but vnbe-
 liefe. Yea some Protestants thus strangely
 write for certainty of Predestination: We (q) cannot
 be damned, except Christ be damned with vs.
 M. Perkins earnestly (q) maintayneth the said use against
 Doctrine; as also it is taught by Caluin, and Defence
 spally by most Puritans, and the most for-
 ward Protestants in these dayes.

(o) Lib. 2.
 Capitul.
 Babilon.
 This say-
 ing of
 Luther is
 also men-
 tioned by
 the Prote-
 stant An-
 thour, in
 his trea-
 tise against
 of the
 Censure.

Now let vs see, how crosse & Antipodes-
 like do other Protestants (as maintayning
 the contrary,) tread to their former Bre-
 thren. I will begin with the Lutherans, and
 first with Kemperius who thus writeth: True
 (r) lively iustifying Fayth may be lost, and the pai-
 ty made guilty of eternall Damnation. The
 Confession of (s) Ausburg condemneth the con-
 trary Doctrine, for Anabaptisme. The Prote-
 stant Deuines of Saxony do also thus teach:
 It is (t) manifest, that some, who are regenerate
 &c. are againe reiected of God, and made subiect to
 eternall Punishment; And more: Iustification
 and regeneration may be shaken of, and we lose eter-
 nall life. This doctrine of the vncertainty of
 Salvation is in like manner taught by diuers
 other Lutherans (whose sayings were ouer-

p. 198.
 (p) Luth.
 in Lec.
 Comm.
 printed
 Magde-
 burg 1504.
 Cl. 1. c.
 27 p. 28.
 (r) See
 the 15th
 and Mo-
 pag. 250.
 (q) M.
 Perkins
 his refer.
 m. 1. 1. 1.
 p. 10.
 long & 35.

(r) In Euen Concil. Tridens. printed 1578. part. 2. p. 101. (s) In
 the Harmony of Confessions in English, pag. 114 (t) Ibid. p.
 80. and see, p. 222. (u) In the Harmony &c. pag. 202.

(a) In his Disput. Theolog. p. 176. 318. (y) In Theolog. Calvinist. l. 2. c. 14. fol. 45. (2) In Epist. lose their infirmyng Fayt b.

To come to the Calvinists teaching the same Doctrine. And first M. Perkins thus confesseth heretof: This (c) testimony of being persuaded, that we are Adopted and Chosen in Christ, is weake in most men, and fearefully can be persecuted.

(a) In his Disput. ex pro Bas. Hist. Lib. Concord. Disput. 20. pag. 450. (b) In Concil. Theolog. pag. 111. (c) In his four Treatises, necessarily take con- sideration of all Chrs. sines,

long heretofore set downe) as by (x) Lobelius, (Doctour and Professour in the Vniuersity of Rostock) by Conradus (y) Schlüsselburg, by Iacobus (z) Andreas, by (a) Gessnerus (Doctour and Professour at Wittenberg) and finally (to omit many other Lutherans, for greater expedition) by Philip Melancthon, who thus writeth: (b) Evidetur homines à gratia, ac iustifi- cationem fidem amittere: Men do fall from grace, and lose their infirmyng Fayt b.

Mustaker (the great and famous Protestant) thus teacheth: If (d) he, who hath bene made partaker of heavenly Grace, do fall from that Grace, and of a iust and saythfull man, become vniust and vn saythfull &c. this mans conscience (the purity of Fayth being lost) is made guilty vnto Damnation.

M. Robert Rollocke (Rector of the Vniuersity of Edenburgh) and greatly praysed by Beza, thus teacheth: I tell thee (e) that notwithstanding thou art redeemed, and by the blood of Christ freed from sinne and death; yet if thou take delight in sinne, the greater shalbe thy Damnation.

The same Doctrine is maintayned by several English learned Protestants, as by D. Oueral (f), by D. Harsenet (g), and by all those who are at this present called among vs, by the

Treatise fourth. Sect. 14. (d) In loc. Com. log. de peccato, fol. 1. (e) In his booke of Lectures vpon the Epist. of Paul to the Coloss. 1. p. 44. (f) In the Conference before his Majesty. p. 45. (g) D. Harsenet did preach of this very subject at Pauls Crosse.

the name of Arminian.

Thus far touching the mutual Disagreements of the Protestants in the Doctrines of *Free-will, Reprobation, and Predestination*: admonishing the Reader, that such Protestants, who maintayne the Doctrines of *Free-will*, do consequently and potentially teach the uncertainty both of *Reprobation* and *Predestination*: The reason hereof being, in that the foundation of the contrary Doctrines, so wth of the certainty of *Reprobation*, and *Predestination* is chiefly grounded, upon the deniall of the Doctrines of *Free-will*.

The XVII. Paragraph.

IN this next place, I will descend to the Doctrine of good works. And first, I will set down the opinions of divers learned & moderate Protestants, some approving even the merit of works; others at least the necessity of them to Justification and Salvation. And to begin with this later point. The necessity of good works (at least in accompany Faith), though not as a cause of our Justification) is taught by D. *Fuller* (h) by D. *Whester* (i), by D. *Willan* (k). And of this point special mention is made of the great Differences that betwixt the *Deists* (l) of England, and the *Unitarians* in *Germany*; the one side maintayning the necessity of good works, the other denying it. Now that other learned Protestants do not only teach the necessity and presence of good works, but also

and trosse these their brethren, and how
fiery and violent they are, in depressing and
betrampling of all good works in generall,
as also of *Powes*. And first, we fynd Luther
thus to write: It (a) is impiety to affirme, that
Faith, except it be adorned with Charity, iustifyeth
not. Yea Luther further proceedeth, thus tea-
ching: *Fides*, (b) nisi sit sine &c. Faith except it
be without the least good works, doth not iustify; nay
it is not Faith. And according hereto *Amsdor-*
phius (a Protestant) writeth a booke, enti-
tuling it: *Quod bona opera sint perniciofa ad sa-*
lutem. Agreeably hereto *Schlusselfburg* (the Lu-
theran) teacheth in this manner: Good (c) (e) In Ca-
works are not necessary, *necessitate presentis*, so
much as with a necessity of Presence.

In like manner *Illyricus* affirmeth, Good
works (d) are not so much, as *Causa sine qua non*,
of Salvation. The said *Illyricus* further proce-
deth, saying: The (e) Controversy with the Pa-
pists is not (only) whether works do iustify; but
whether they be in any respect necessary to salvation;
which later point to maintayne (sayth he) is a
Papisticall Error. And yet more in these
words: The Doctrine of the New Papists, is as per-
nicious as the Old; so say that the apostle means to ex-
clude good works from Iustification, not simply and
as due, but only as meritorious and causes efficient.
Yea some Protestants are so far from gran-
ting merit of works, as that *Coluin* himselfe af-
firmeth: To (f) maintayne that Christ did merit
any thing to himselfe, non minus stulta est curiositas,
quam temeraria definitio; is no lesse a foolish curio-
sity, than a rash sentence; And according hereto

(g) Fox
A.
Mon. pag.
486.
(h) A.
Mon. pag.
236.

Tyndall (the Protestant Martyr) writeth thus:
Christ (g) with all his works did not deserve Reu-
den: which said Tyndall is so far gone against
good works, as thus M. Fox hath required
him to say: As for (h) pleasing God, there is no
works better then another, as touching to please God,
to make water, to wash dishes, to be a soldier, or an
apostle, all is one.

(i) Cath.
Rom. 7.
Whit-
burg. ad
cap. 7. r.
Con. fol.
107.
(k) Con.
de Camp.
r. 2. 8.
(l) In his
reformed
Catho-
like. pag.
220.
(m) Synop.
p. 41.
(n) In his
Synop.
167.

Now to come more particularly to the
good works of perpetuall Chastity, volunta-
ry Poverly, and Fasting: The Protestants con-
trary to their former Brethren thus teach:
Lather thus maintaineth in expresse words,
touching Chastity, or perpetuall Virginity: If
we (i) respect the nature of Matrimony, and single
lyfe in themselves, matrimony is as good, and the
single state as single life as dung. To whom D.
Whitaker subscribes in these words: (k) Virgi-
nity is not simply good, but after a certaine manner.
Touching Fasting, M. Perkins sayeth: (l) Fasting
is in itselfe in a thing indifferent (as is eating and drin-
king) And M. Wilder affirmeth that: Neither (m)
is God better worshipped by eating, or not eating.
Lastly, concerning voluntary Poverly, the
same M. Wilder thus teacheth: He is an (n) En-
emy to the glory of God, that changeith his rich estate
(wherein he may serve God) for a poore, thus he,
not making difference betweene a Stiddall
dishes, and a Christian conceipt of transitory
things, himselfe belike being so greedy to
have for any me the gouernment and rule of
a little peece of the world, of the earth.

To conclude with demall of the Do-
ctrine of monks contrary to the judgment of the
the

The Wars of Protestancy.

the former about alledged Protestants) First then, Peter Martyr writeth a booke against single life, and voves, styling it: *de Calihatu & yois*. In like sort Swinglius sayth: (o) *Conter-* (o) *Port-* ning *voves*, I say, that all voves are abolished by Christs coming. To whose iudgment herein subscribes Bullinger (p) saying: *Voves belong to the Iewish Ceremonies*; of the same mind is D. Kuke (q), and diuers others. Thus much concerning the great discrepancy and diuersity of the Protestants among themselves, (q) In his touching the Doctrine of Good workes, and of *Voves*.

in English.
pag. 380.
(p) In his
Decades
Resentive
to Bri-
stones
Mortua
pag. 313.

The XVIII. Paragraph.

IN this place I will display the Protestants like difference touching *sinne*, and the Nature thereof: And first, concerning what *sinne* is; Not only all Catholikes, but also many learned Protestants teach, that *sinne* in its owne Nature, is a mere *Non Ent*, or only *Privation* of what should be, and therefore God neuer made *sinne*, who made only *Etia*. And hereupon the said both Catholikes and Protestants conclude, that *sinne* (as being a *Non Ent*, or *privation*) hath no *Efficient*, but (r) Peter Martyr thus discoursing of this point: An (r) *Euill* thing (and such is *sinne*) hath no *efficient*, but a *deficient* cause; If any will search out this *efficient* cause, it is enen like, as if he would see the darknes with his eyes, or comprehend silence with his eares, which being *Privations*, it is no need that

loc. Comm.
places in
English
para. 1.
cap. 27.
fact. 12.
pag. 126.

they should haue efficient causes. Thus Peter Martyr, with whom conspire herein Szagedinus (s), and Keckermannus (t) (both remarkable Protestants) besides diuers others.

(e) Szegedinus

Loc. Com.

pag. 230.

(t) In his

Systema

sacrae

Theolo-

giae. l. 2. p.

248. 249.

et c.

(u) Whit,

contra

Campion.

rat. 8.

(x) Illyri-

cus varijs

libris de

peccato

Originali.

Now other Protestants, meerely crossing these former, do severally teach hereof: for D. Whitaker (u) teacheth Sinne to be an Accident, or Quality; But Illyricus (x), (the chiefe of the Magdeburgenses) affirmes sinne to be a Substance; See also Hesbuisus hereof in Epist. ad Illyricum, *An peccatum sit substantia*. See also Piscator hereof in volum. 3. Thesaur. Theologic. l. 7. p. 169. sect. 104. And according hereto the foresaid Illyricus in the place next aboue alledged, defineth Originall sinne, to be (after the fall of Adam) the internall substance, which the Demill doth worke or cause, and which he transformeth into himselfe.

2. Concerning the distinction of Sinne, into Veniall, and Mortall sinne: All the Protestants do admit this distinction in words; but in the explication of this Distinction, they maynely differ. For most of the more forward Protestants teach, that this Difference of sinne lyeth not in the diuersity of

(y) Muscu-

lus in loc.

Com. de

peccato.

sect. 5. de

discrimine

peccati ve-

niae &

mortalis.

pag. 18.

the sinnes themselves, but in the diuersity of the parties committing them. According hereto, Musculus (the pryme Protestant) thus writeth: (y) *Secundum est, magis in hac causa, personas peccantium, quam ipsa peccata esse considerandas. We are to know, that in this point, rather the persons of such as sinne, then the sinnes themselves, are to be considered. And hence it riseth, that many Protestants teach, to wit, (to omit others)*

others) Calvin, and Doctour Fulke, that all sinnes (how great soever) is the Faithfull Professours, are (2) Veniall; and to others M. Willes (3), and Musculus (b) affirme all sinnes (how small soever) are mortall. And vpon this ground are builded Luthers words: Na (c) works is disallowed of God, except the Ambour thereof be disallowed before.

But now contrary to this explication of the former distinction, most of the more sober Protestants teach, that this distinction of sinne is in one and the same Person; and therefore they place this diuersity of sinne, to consist in the disparity of the sinnes themselves, and not in the diuersity of the Persons committing the said sinnes. This is taught by Iacobus Andreas, so alledged and reprehended by Beza (d). The same doctrine is further iustified by (e) Melancthon, by Adamus (f) Francis, by Hemingius (g); and to pretermitt many others, by the (b) Harmony of Confessions. That all sinnes are equall, is maintayned by Calvin (i), by Wickliff (k), and some others; yet contradicted herein by Doctour Whitaker (l), and almost all the more temperate Protestants.

I will next descend to that Doctrine maintayned by some Protestants, (though wholly reiected by others) who teach, that no sinne is hurtfull to that man, who belieueth; And first we fynd Luther thus to write: A Christian (m) or

H 4
 pag. 148. (f) In his Margarit. Theol. pag. 469. (g) In Encheirid. pag. 109. printed Louain, anno 1577. (h) Pag. 80 & 70. In Calvin in Antidot. Concil. Tridens. (k) Wickliff, apud Waldens. l. de Sacrament. c. 124. (l) D. Whitaker contra Campian. in 2. at. 8. (m) Luth in rom. 8. Wittenberg. de Capite, Babilon, fol. 74.

(m) 80
 reach Cal
 not last
 1. c. 4.
 1. c. 12.
 D. Fulke
 against the
 Römisch
 Testam.
 in Epist.
 loan fol.
 447.
 (a) M.
 Willes in
 his Synops.
 p. 100.
 (b) Mus.
 c. 10.
 locum.
 pag. 18.
 (c) Luth.
 in his Ser.
 mones En.
 glished, &
 printed
 anno 1578.
 pag. 167.
 (d) In
 respons. ad
 art. Collog.
 Montibel.
 gar. p. 104.
 (e) Cal.
 cil. Theol.

Wretched person, is so rich, that although he would, he cannot lose his salvation by any sinne, how great soever, unless he will not believe. And further, whether that teacheth: as (n) nothing is sufficient, but Faith, so nothing is enough, but unbelief as Others according hereto teach, that sinne are not hurtfull to him that believeth; for thus D. Whitaker writes, as is above noted; *Nos dicimus si quis aliquid scilicet habeat &c.* We (x) mainmayne, that if a man doth exercise an act of faith, so that any sinne is not hurtfull. D. Fulke teacheth thus: When David (y) committed adultery, he was and remained the child of God. Yea they further teach, thus saying: He that (z) once truly believes, cannot after fall from the grace of God, or lose his Faith by his Adultery, or any other like sinnes. Others againe say, thus: Sinne is (a) pardoned, as soon, as it is committed.

Finally (to omit many other such like sentences and authorities of them) they thus conclude: When (b) we sinne, we diminish not the glory of God; all the danger in our sinne being, the evil Example to our neighbour. How doth this Doctrine open the fluse to all Impurity, Wickednes, and Libertinisme? the maintainers of which Doctrine are in the number of those, who (as 3. Jude sayth) transfer (c) the grace of God into wantonnesse. Now this Doctrine of extenuating and lessing sinne is so mainly contradicted and gainesaid, by all morall and Civill Protestants, as that it were needles to set downe the names of them: In like sort it is implicitly impugned by

(n) Luth. in loc.
Com. l. 1. p. 25. 4. 7.
(x) D. Whitaker de Eccles. contra Bellarm. Contr. 2. q. 2. pag. 201.
(y) D. Fulke, in the Tower disputat. with Edm. Camp. the second dayes conference (z) See this in Epitome Collog. Montis. bulger p. 4. 4. 6. 4. 7.
(a) So sayth M. Wotton in his answer to the late Popish Articles, pag. 91.
(b) See this in A. B. Mon. pag. 113. (c) Jude Epist. v. 14.

by all those particular Protestants above al-
 leged, who require good works, at least to
 accompany Faith. For if it cannot be pre-
 judicial to Faith, to what end then should
 the former Protestants teach, that good works
 of necessity must accompany Faith?

In this last place concerning sinne, I will
 set downe the disagreements of Protestants,
 of which some do teach that God is the Au-
 thor of sinne: Other Protestants condemning
 this Doctrine, as most blasphemous, and in-
 iurious to God. And to begin with such, as
 really teach God to be the Author of sinne, I pro-
 duce Luther thus saying: How (d) can men pro-
 fess themselves to good, seeing it is not in his power to make
 his wayes evil; Nam male opera in impijs
 Deuseperatur, for God worketh the wicked works
 in the wicked? Beza thus writeth: God
 teacheth the wicked will of any Thiefe to kill another,
 guideth his hand and weapon, justly, enforcing the
 Will of the thiefe. M. Killer thus (e): God not only
 permitteth but leadeth into temptation, even with an
 active power, and not permissively only. P. Barrow
 thus (g): God doth truly and by his determinate
 purpose, harden, make blynd, leade into temptation,
 and encline the heart to evil. Scoringius thus: God
 moveth the Thiefe to kill, and the Thiefe killeth
 God procuring him. And againe: The Thiefe is
 enforced to sinne. And more: Doe impulsore (k)
 occidit, The thiefe killeth, God moving and inferring
 him thereto. Melancthon thus: The Adultery
 of David was the proper work of God, as was the
 Conversion of Paul. Finally that Calvin teacheth
 the same.

(d) Luther. ibi (supra). (e) Melancthon in Rom. 3.

the said Doctrine, appeareth not only from *Castillo* charging him therewith, in these words; *by this means not the Devil but the God of Caluin is Author of Lyes*: but also from the places of *Caluins* (11) owne bookes, here noted in the Margent.

(n) *Instit.*
l. 1. c. 4.
sect. 1. 4.
c. 1. 1. 1.

l. c. 18.
sect. 1.

(o) *Whi-*
saker con-
tra Camp.
vol. 2. pag.
215.

(p) *He-*
mingius, l.
de Natur-
sal. Grati-
aeq. 109.

(q) *In his*
Disputat.
Theolog.
de proui-
dentia Dei.
lib. 1. 14.

(x) *An-*
dreas, in
Epitom.
Colloq.

Monisif-
bliger. pa.
47. 49. 51.

(1) *Vide*
litteras Se-
rasus Ber-
nensis ad
ministrat.
C. 1555.

Now this Doctrine is mainly contradi-
cted (and this most deservedly) by other Pro-
testants. And first *D. Whitaker*, as maintay-
ning the contrary Doctrine, and in defence,
that not any Protestant teacheth this fore-
said doctrine, thus prouoketh his Adversary
in most confident words (1): *If Caluin, Pe-*
ter Martyr, Melancthon, or Luther, or any of ours
affirme God to be the Author of sinne, I will not de-
ny, but that we are all guilty of horrible blasphemy,
and wickednes: So much doth this Doctour
dislike the foresaid Doctrine; and so gladly
would he vindicate and free his Protestant
Brethren (if he could) from maintayning
the said wicked Position. In like sort, *Hemi-*
gius (p), as maintayning this contrary Do-
ctrine, chargeth and reprehendeth the *Calui-*
nists for their teaching, that *God is the Author*
of sinne.

The *Caluinists* are also condemned for this
their impious Doctrine, by *Sirlinus* (q) (the
Protestant) by *Iacobus Andreas* (the remarka-
ble Protestant) who in expresse words thus
writeth: *Deus* (1) *est author peccati, secundum*
Bezam. This point is so euident, as that the
Magistrates of (1) *Berna*, decreed it to be pu-
nithable by their Lawes, for any to preach
Caluins Doctrine hereof, within their owne
Terri-

Territories & Jurisdiction; or for the people to read any of Calvins Bookes of that subject. The foresaid Doctrine of God being the Author of sinne, is further contradicted & condemned by (r) *Cassali*, by *Amandus* (u) (t) *Lib. ad Polanus*, by M. (x) *Gibbens*, by the Booke entitled *Corpus doctrinae* &c. printed 1561. in folio, pag. 618. It is further condemned, not only almost by all the Lutherans, but even by all moderate and temperate Protestants. So disagreeing are the Protestants touching this Tenet.

The XIX. Paragraph.

Touching the Doctrine, which denies we ought to have any absolute Princes or Magistrates, now in the tyme of the Gospell; Luther thus teacheth: Among (y) Christians none is Superior, saue one, and only Christ. And yet more fully: Among (z) Christians no man can, or ought to be a Magistrate; but echone is to be other equally subiect. And further (a): As Christ cannot suffer himselfe to be tyed or bound by Lawes &c. So ought not the Conscience of a Christian to suffer them. Other Protestants, though they do not write so absolutely against Princes and all Magistracy; yet they wondrously seeke to depreesse and lessen their Authority, for thus *Swinglius* indoctrineth his followers: Quando (b) perfida, & extra regulam Christi agerint Principes &c. When Princes do a will, and contrary to the Law of Christ, they may be deposed. Again, *Swinglius* thus further teacheth:

(t) *Lib. ad Polanus*, by M. (x) *Gibbens*, by the Booke entitled *Corpus doctrinae* &c. printed 1561. in folio, pag. 618. It is further condemned, not only almost by all the Lutherans, but even by all moderate and temperate Protestants. So disagreeing are the Protestants touching this Tenet.

(x) *Gibbens* in his Questions vpon Genesis, pag. 108. (y) Luther, de seculari potestate, to some. v. German. (z) Luther, ubi supra. (a) Luther, Sermone Englished, and printed 1572. pag. 97. (b) *Swinglius*, tom. 2. de explicatione, Art. 56.

(b) *Swing.* *eth: Romanum* (c) *Imperium*, and *quodam alius*
to l. Epist. *imperium* &c. If the Roman Emperor, or any other
Osculamp. Prince or Sovereigne shall begin to oppress the fu-
Swing. *l. 4. Epist.* *And we negligently suffer the same, we shall stand*
Amherde *charged with the contempt thereof, as much as even*
Bonio. *the oppressours themselves.*

(d) In his *Now this sentence is so much displeasing*
ordr diff- *to moderate and loyall Protestants, as that*
reuss. part. *Doctour Bilson in place of further answer*
3. pag. 27. *to them, thus sayth: As I (d) use at Swinglius*
(e) Calum *his wordes, so I like not his iudgment. Calum con-*
in Daniel. *spireth with Swinglius thus affirming: Earthly*
c. 6 *Princes do deprive themselves of authority, when*

(f) *Wilke* *they erect themselves against God; Tea they are un-*
in his obs- *worthy to be accounted among the number of men,*
alliance of *and we are rather to spit upon their faces, then to*
Eccl. 1. 1. *obey them. With these words of Calum, Do-*
Union, pa. *ctour Wilkes doth vbrayde the Puritane,*
c. *saying: They were (h) your teachers, who account*

(g) *In his* *those Princes (who are not refined by your spirit)*
Barney of *unworthy to be accounted among the number of men,*
the Pre- *and therefore rather to be spitted upon, than obeyed.*
sented *Discipline.*

4. 2. *Bez. according to his former brethren,*

(h) *in his* *much becommeth vpon Christian Princes;*
Answer *for he did write a booke, bearing this title: De*
to a cer- *iure Magistratuum in subdite; A booke much*
actibet *disliked and condemned by D. Boreste (g)*
supplic. *and D. Suckliffe; of which booke D. Suckliffe*
507. pag. *thus confureth: Bez. (h) in his booke of the*
75 *Demon of Magistrate, doth arme the subjects against*

(i) *D.* *their Princes in these cases &c. And the same*
Suckliffe *Doctour thus further enlargeth himselfe in*
vs supra. *his dislike of that booke, saying (i): A booke,*
pag. 57. *which*

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which overthroweth in effect all authority of Christian Magistrates.

The writings of Caluin and Beza touching the Magistracy and authority of Princes, is so violent and indeed traitorous, as that the foresaid D. Bucer hath thus passeth his iudgment of them: He thus (k) shall write in Caluins and (k) in Beza's two books of Epistles &c. Would not vainly interpret to understand, into what actions or dealings they put themselves, of War, of Peace, of Discipline, of reformation, without staying for the Magistrats. Knox of Scotland, thus answerably teacheth: If Princes (h) be Tyrants against God and his Truth, their subjects are freed from the Oath of Obedience. Buchanan (his familiar friend) thus when thus writeth: The (m) People have right to depose the Crowne at their pleasure. And yet (m) L. to more; Is (n) were good, that rewards were appointed by the People for such, as should kill Tyrants, as commonly there are for those, which have killed William. These two Scottish writers were so strong and headlong in this their Doctrine; as that the Bishop of Rochester in his Sermon at Pauls Crosse, collecteth these two men: The two (o) fiery spirits of the Church and Nation of Scotland. This much for use of the Doctrine of some turbulent Protestants, against the sovereignty of Princes; and contradicted by the former more moderate Protestants, as also by all other grave and loyall Protestant writers.

The XX. Paragraph.

Touching Polygamy, or hauing many wiues at one tyme, Luther thus writeth

hereof: Polygamy (p) is no more abrogated, then is the rest of Moyses Law; and it is free, as being neither commanded, nor forbidden. Whose doctrine herein, Bucer did so much imbrace, as that he thus writeth: Whosoever (q) will not indance his mynd to lone his wyfe, and to treate her with coniu-gall Charity, that man is commanded by God, to put her away, and marry another. And this (r) being commanded in the old Law, pertayneth also to Chri-stians.

The Doctrine of Polygamy was defended by Bernardine Ochino, of which subiect he did write certaine Dialogues. And (s) Musculus thinketh Polygamy was tolerated in the Apo-stles tyme. And from hence it riseth, that Bucer alloweth liberty of diuorce, and to take another wife, in case of the ones departure (t) fro the other; Of (u) Homicide, or chaste; Of but repaying to the Company (x) or banquetts of im-moderate Perils; Or in case of incurable infirmity of the woman by Child-birth; or of the Mans Lunacy, or otherwayes, whereby either is made vnable to render Nuptiall right; And then Bucer concludeth the lawfulness (z) of Di-uorce, and mariage againe, and sayth: It is, verbo Dei (a) consentient, agreeable to the Word of God. Furthermore, It was decreed in Ge-

nera, 26. pag. 104. (u) Bucer vbi supra, l. 2. cap. 37. & c. 40. (x) Vbi supra, c. 37. p. 113. (y) Vbi supra, c. 42. p. 113. & c. 124. (z) Vbi supra, p. 124. (a) Vbi supra, p. 124. and see pag. 120.

(p) Luther in Propos. de Bigamia Episcop. Edis. anno 1528. Propos. 62. c. 66. (q) Bucer in his scriptis Anglicanae reg. no Christi. cap. 28. p. 101. (r) Bucer vbi supra. pag. 100. (s) Musculus in Ep. Pauli ad Philip. Co-m. 1. c. 1. (t) Bucer in his scriptis Anglicanae reg. no Christi. cap. 28. p. 101. (u) Bucer vbi supra, l. 2. cap. 37. & c. 40. (x) Vbi supra, c. 37. p. 113. (y) Vbi supra, c. 42. p. 113. & c. 124. (z) Vbi supra, p. 124. (a) Vbi supra, p. 124. and see pag. 120.

now, that if the Husband were (b) absent, the (b) Wife
 wife might caule a prefixed tyme of his re-^{Canonis}
 turne to be proclaymed; and if he returned ^{Gener. 10}
 not within that tyme, the Minister might ^{Geniura-}
 give the wife licence, to take another Hus-^{ses, anno}
 band. Which kind of Diuorce, and second ^{1580.}
 Marying againe, is also defended by Beza(c), (c) L. de
 by Amandus (d) Polanus, by M. Willet (e); Yearopudi, 34
 this kind of diuorce is so defended by Bucer, ^{par. 684}
 as that he teacheth the wife may so proceed, ^{(d. in par-}
 in case only of one yeares voluntary absence of ^{tionibus}
 the Husband. ^{Theolog.}

Now this former Doctrine of Polygamy, (e) in his
 and of Diuorce through the causes alledged, ^{pag. 730.}
 is as we see, impugned by almost all other ^{Synops. of}
 modell writers, as that it needeth not to set ^{anno}
 downe their particular Names; since the
 contrary Practise is obserued even in all Pro-
 testant Countries among men of any inte-
 grity and honesty in manners and Conver-
 sation. Yea that even in case of Diuorce v-
 pon Adultery, the innocent Party could not
 mary againe, was preached at Pauls Church
 by D. Dene, and was after defended in the V-
 niversity of Oxford by D. Hewson(f), and it is (f) ^{(f) De vult}
 the professed doctrine of most others. And ^{in Thes}
 thus much touching the Protestants Dis-
 agreement, concerning the Doctrine of Poly-
 gamy, and Diuorce.

The XXI. Paragraph.

NOW after I have discovered the great
 and irreconcilable dissensions of the
 points

points about set downe, I will defende vs
certaine Catholike Articles (different from
some Catholike points about touched,) in
which diuers Protestants do compar with
vs Catholikes therein, and many more do
dissent from their other Brethren teaching
with vs. And because I will make choyle to
set downe twenty Catholike Articles (besi-
des those about intreated of, some one or
two only excepted, of which it is discour-
sed above) wherein the Protestants do main-
ly differ from the Protestants; in regard ther-
fore of the multiplicity of the Articles, and
because I feare, I have already dulled the
eares of the Reader with a fastidious tedious-
nes, in discouering the particular sentences
and words of the Protestants, either affir-
ming or condemning the foresayd points
about treated of; I will content my selfe in
these Catholike points following. only to
refer the Reader to such places of the Pro-
testants Writings and bookes, wherein these
conuing Catholike Points are either defen-
ded or impugned, forbearing (for greater
brevity) to produce their particular words
and Authorities.

(A) In his
speciall
of the
sile.

(m) D.
Hill vbi
supra. fol.
31. & 44.

(n) In
A. B. a.
(o) In
Math. 26.

Andd will begin with Christ being
sending into Hell, presently after his Corporall
Death: This is taught by D. Hill (1), and by
Melancthon, M. Newell, and Aretius (all Prote-
stant,) all which Authours are shilded by
the said Doctor (m) Hill; yet is this Do-
ctrine impugned for papish, by Beca (n),
Beay (o), and infinite others.

2. *Limbus Patrum* is in like sort taught, by *Oecolampadius* (p), by (q) *Swinglius*, by *Peter* (r) (p) In *li. Martyr*, by *Lascius* (s) the Protestant, and by *Epist. Bullinger* (t); But contradicted by most other *Swinglij* Protestants. *Oeco-*

3. *Intercession of Saints*, defended by *Oecolampadius* (u), by *M. Latimer* (x), and others; yet impugned by *D. Whitaker* (y), and most other Protestants. *Swinglius* in his *Epist.*

4. *Intercession of Angels*; maintayned by *Swinglij* *Caluin* (z), *Melancthon* (a), *M. Hooker* (b), *D. Conell* (c), *Peter Martyr*, and by the *Common* *book* in *King Edwards* tyme: Impugned by most Protestants. *Oecolampadij* 1.3. p. 560. & 561.

5. *Invocation of Saints*, allowed by *Luther*, who sayth: *De inuocatione* (f) *Sanctorum* cum tota *Ecclasia Christiana* sentio & iudico, *Sanctos esse inuocandos*; By *Oecolampadius* (g), by certaine Protestants in *Polonia* (whereof see is pag. (h) *Hassersforus*) by *Latimer* (i), by *Thomas Bilney* (k): contradicted by most other Protestants. *In his booke entituled de*

6. *Payer for the Dead*, taught by *Luther* and *Urbanus Regius*, as *Urbanus* (l) *Regius* doth witnes; *uit. relig.*

pag. 122. & 123. (t) In his *Decads.* fol. 66. (u) *Oecolampadij* ad *Oras.* 2. *Chrysostomy de Iuuentio & Maximo Martyr.* (x) *A. B. Men.* pag. 1321. (y) *Contra Durum.* pag. 791. (z) In *his.* l. 1. c. 14. sect. 6. & 7. (a) In *apolog. Confess.* August. fol. 179. (b) L. 1. sect. 23. pag. 51. & 52. (c) In his answer to *M. Iohn Burges*, pag. 80. (d) alledged by *D. Conell* in the place aboue cited. (e) Printed 1549. fol. 117. (f) In *purgatione quorundam Articularum.* (g) In *Orat.* 2. *Chrysostom.* de *Iuuentio & Maximo.* (h) In *Loc. Theolog.* l. 2. stat. 4. loc. 1. pag. 461. (i) *A. B. Men.* pag. 1321. (k) *A. B. Men.* pag. 461. (l) In *prima pars Orationum*, in *Formula caute loquendi.* ap. de *Sanctorum cultu.*

(m) Prim-witnes; by the (m) *Communion Booke* in king
 1549. *Edwards* tyme; by (n) *William Thorpe*, and by
 fol. 115. *Martin Buter* (o); *Hecrete* may be annexed
 (n) *Ad.* the *Doctrine of Purgatory*, taught by *Luther* (p),
 mon. pag. and taught in *Disputatione Lipsica cum Eckio*,
 149. and by *Latiner* (q).

(o) In his 7. That the *ten Commandments* are not
 Script. *Impossible*, taught by *M. Perkins* (r), by *M.*
 Anglican. *Hooker* (s); who is reprehended therefore
 p. 410. by certaine *English Protestants* in their
 (p) *Luo* *Christian Letter* to that *Reuerend man M.*
 1. *Witten* *R. Hooker*; Taught also by *M. (t) Willet*, by *Ca-*
 berg. in *halio* (u) the *eminent Protestant*, who is therefore
 resolut. de impugned by *Doctur* (x) *Reynolds*.

8. *Patronage of certaine Angells ouer cer-*
taine Countreyes and Kingdomes, maintayned
 by *Caluin* (z), by *Peter* (a) *Martyr*, by *Hyperius*
 (q) *Ad.* (b) the *Protestant & others*, yet impugned by
 Mon. pag. *M. Willet* (c), *D. Fulke* (d), and many others.

9. *Images to be in Churches*, maintayned by
 1311. *Luther*, and *Brennius* (as (e) *Beza* witnesseth)
 (r) In his by *Iacobus* (f) *Andraas*, by (g) *Kempniti*, by
 reformed (h) *Bachmannus* &c. yet contradicted by *D.*
 Catho- (i) *Fulke*, and almost all the *Puritans*.
 like. p. 14.

10. *Tou-*
 (s) *Ecclesiast. policy*. l. 2. pag. 101. (t) In his meditation vpon the
 222. psal. printed 1601. (u) *de Perfecta Obedientia legis Dei*. (x) In
 his second Conclusion annexed to his Conference. p. 207. (y) *Cal-*
nin. In his, l. 2. cap. 34. sect. 71. (z) In his Common places in *En-*
glish. part. 1. pag. 120. (a) In *Method. Theolog.* pag. 297. (c) In
Synops. p. 154. (d) Against the *Rhemish Testament*. in *Reuel.*
 1. (e) *Beza* so sayth in respons. ad *Ad.* *Colloq. Montisbelgar.*
 part. altera, in *Praefat.* pag. 11. (f) in *Epistom. Colloq. Montis-*
belg. pag. 10. (g) In his *Examen* part. 4. pag. 14. et p. 31. (h) In
Ons. Exercit. Theolog. pag. 170. (i) Against the *Rhemish*
Testament in 2. *Epist. loan.* cap. 2. fol. 456.

10. Touching Reuerence and bowing downe at the name of Iesus (which is the same to the eare, which Images are to the eye:) This Reuerence is defended by Doctor Whigwist (k), by Musculus (l) the Great Protestant) by the learned (m) Zanchius, by Leonard (n) Wright (the Protestant;) Finally by Queene Elizabeths (o) Instructions: Contradicted for Popish by all the most forward Protestants.

(k) In his Defence, pag. 748.
(l) In loc. Comm.
(m) pag. 59.
(n) In Epist. Pauli ad Philip. Coloss. c. 2.

11. That the Good workes of one may help another, is maintayned by (p) Melancthon, and by the Harmony of Confessions p. 298. yet impugned by the greater nūber of Protestants.

fol. 123.
(p) In his Summons for seepers.

12. That Christ (as man) was from his Nativity freed from Ignorance, is defended by Iacobus Andreas (*), by Osiander (r), and generally affirmed by most of the Lutheran Protestants, ouer many to recite; And yet impugned by Beza (s), D. Willet, (t) and M. Suscliffe (u), who will not ascribe to the Humane Nature of Christ, fulnes of knowledge, in respect of its Personal Vnion with the God-head, but thus sayth to the contrary: Yf Christ, as Man, by the Vnion, be Omniscent, why is he not (*) In E. Omnipresent, and in all places?

(o) Art. 32.
(p) In loc. comm. de Eucharistia sacrificio in his Edition of anno 1562. pag. 432.

13. Euangelicall Counsels (to wit, that a Man may do and performe more, then he is commanded) taught by (x) Luther, by D. Cowell (y), by M. (z) Hooker: Impugned by M. Churid.

pitom. Colloq. Montisbelg. p. 31.
(r) In E. uell.

I 2

Willel. controuers. printed Tubingæ. 1602. p. 146. 147. (u) In resp. ad A. E. Colloq. Montisbelg. pars. 1. pag. 147. & 148. (t) D. Willet in his Synop. p. 199. & p. 200 (v) M. Suscliffe in his reule and Examination of D. Kellisones Seruicy, printed 1606. p. 31. (x) Luther, in Assert. 16. (y) In his Defence of M. Hooker. Art. 6. p. 49. 50. 51. 52.

Willet (z) (who particularly (a) chargeth M.
(b) Eccle- Hooker with his Defence of this and other
siast poli- Catholike Opinions; In like sort impugned
cy, 1. & 2. by M. Perkins (b), and many others.

(a) In his 14. That it cannot be knowne to vs, which
Medita- Scriptures be sacred, which not, otherwise then
tion vpon by the Churches Tradition; affirmed by Pe-
the 122. ter Marryr (c), by Lubbertus (d) (the Prote-
P(al. p. 91. stant) by D. Whitaker (e), by M. Hooker (f),
(b) In his and some others: Yet impugned by (g) Cal-
reformed uin, Vrsinus (h) the Protestant, as also by cer-
Catholike, taine English (i) Protestants.

(c) In his 15. That Infants have not actual Faith in
com. pla- the time of their Baptizing, is affirmed by D.
ces pa. 1. c. Whitaker (k), by Beza (l), by M. Cartwright
&. 162. 8. (m), by Jacob Kiminodocus (n) (the Protestant)
(d) Do and by most other Protestants: Yet impugned
Princip. by Luther (o), by Andreas (p), and generally
Christian by the Lutherans.
Dogm. 1. 1.

9. 4. p. 28. 16. That the Sacraments of the Old Testa-
(c) Ad- ment were not equal in working and effect, with
versus the Sacraments of the New Testament, affirmed
Stapleton for the most part by the Lutherans, whereof
num. 1. 2. see Schlusselfburg (q), Luther (r), and Osiander
(s); yet the contrary maintayned by the
cap. 6. p. Calvinists, of which point see (t) M. Willet.
370. & p.
357. & 42.

17. Anti-
 & p. 298. (f) Eccl. Pol. l. 1. s. 8. 14. p. 85. & l. 2. s. 8. 4. p. 102. & l. 3.
 s. 8. p. 147. (g) Infl. l. 1. c. 7. Sect. 4. (h) *Præsum in his doctrinæ*
Christiænæ compend in Proleg. p. 13. (i) In their Christian Letter
 to M. Hooker, p. 9. & 10. (k) *D. Whist. contra Duræum.* l. 2. p.
 621. (l) In resp. ad *Æd. Montisbelg.* part. 2. p. 124. (m) In *D.*
Whitguist's Defence, p. 611. (n) In his *Redemption of mankind,* l.
 2. c. 15. p. 634. (o) *Luther in loc. com. Class.* 2. p. 211. (p) See *As-*
dræas his Words, in *Bæze his resp. ad Æd. Collog. Montisb.* part.
 2. p. 124. (q) In *Tibet. Cæcis.* l. 1. fol. 95. (r) *Loc. Com. Class.* 1. p. 88.
 (s) In *Epis. Cæsis.* 19. p. 411. (t) In his *Synopf.* p. 413.

17. *Articular Confession of finnes*, taught by (u) *Sacerdotes* the Protestant, thus writing: (u) *In vultum est &c.* It is false to affirme, that Confes-
loc. Com.
tion, which is made to God, should take away all de Confes-
de Confes-
sions fol.
sions fol.
280.
(x) by the Confessions (a) of Saxony and Bohemia, and diuers others; yet impugned for Popish, by most of the Puritans, *Theol. pa.*
295. fol.

18. That Temporall punishment is reserved for sinne remitted, by Gods Justice, is affirmed by (y) *In*
Theolog.
Calumini.
l. 2. fol.
147.
(z) by the Publike Confessions of the Protestants; yet contradicted for Popish, as
(s) *Lib.*
Willis (e), by *Caluin*, *Beza &c.* and most o-
Epist pag.
214.
ther earnest Protestants.

19. That the true Visible Church cannot wholly erre, affirmed by D. Bancroft (f), by
Harmony
of confes-
sions, pag.
231. & p.
337. &
men, which all are lyars, may erre altogether, as
338.
euery part thereof; And impugned in like sort (b) In his
answers
against
the Ad-
uocates
preached by the said Doctour, 1588. pag. 34. of Gods

20. That set tymes of Fasting, and from Predesti-
13
corruption.
pag. 215. 216. 217. (c) In *Symbolum. pag. 2. (d)* In the *Harmony*
of Confess. pag. 229. (e) In *Synops. pag. 114. (f)* In a Sermon,
preached by D. Bancroft. g) In their Propositions and Princi-
ples disputed, pag. 241. fol. 22. & 23. (h) *Act. Mon. pag. 999.*
Q) In his answer to a Counterfeyte Catholike. pag. 82.
(r) *pag. 34.*

certaine meates appointed, not only for polytick Order, but for spirituall considerations, is affirmed by the Protestant Authour of the booke, entituled: *Quarimonia* (l) *Ecclesia*, printed Londini 1592. who reproveth Arius for his denying of all religious Fasting; who also answereth the Obiection of Montanus. It is also affirmed by M. Hooker (m), in so much, as he (n) answereth the vulgar obiection of Montanus, and the Common obiection from S. Paul 1. Timoth. 4. and thus concludeth: Arius was worthily condemned for his opposition against Fasting. Yet is this Doctrine gainesaid for Popish, by D. Whitaker (o), who obiectioneth 1. Timoth. 4. to prove this Fasting to be the Doctrine of the Diuells. In like sort the foresayd Doctrine is condemned, as Popish, by D. Fulke, who to the contrary, obiectioneth (p) Montanus, and defendeth Arius (q). Thus far touching these former twenty Points of Catholike Religion, maintayned by diuers learned Protestants, and contradicted in great Dissention of spirit, by other Protestants.

The XXII. Paragraph.

(q) D. Fulke, in his Answer to a Counter-fayte Catholike. pag. 43. IN this last place of Displaying the Protestants Disagreements, I will insist in certaine Catholike Points, the which, though the Protestants which are to be alledged, do not wholly imbrace and intertayne them, as absolutely true (as the former Protestants above cited haue done, touching the twenty Articles

Articles allready discoursed of;) yet they
hould them to be of that Adiaphorous Na-
ture, and indifferency, as that either by de-
nying or affirming them, the said Prote-
stants hereafter to be produced, do hould
them to stand compatible with mans Sal-
uation; though other more seuerer Prote-
stants do altogether condemne the said Ar-
ticles as Popish, and do exclude the Belie- (r) D.
uers of them from all hope of Saluation: So Good &
irresolute and contradicting the Protestants D Fulke,
are among themselues, in their different and in the
irreconcilable Iudgments, and Censures Disputa-
herein. tion had
in the

1. To begin. First, touching prayer to Tower,
Saints, D. Good, (r) and D Fulke thus write: It with Fat.
doth not exclude from being members of the Church Campian.
&c. 2. dayes
confe-

2. Touching the Reall Presence, D. Rey-
nolds thus sayth: the Reall (s) Presence is but re-
(as it were) the grudging of a former Ague, if the gum. 8.
Party otherwise hould the Christian Fayth. Inco- (s) in his
bus Acontius (a learned Protestant) thus ac- 5. Conclus-
cordeth with D. Reynolds, saying: It is (r) ent- tion, an-
dens, as well concerning those who hould the Reall nexed to
Presence of Christs Body in the bread, as those his Confe-
thers which deny it, that although of necessity the rence pag.
one part do erre, yet both are in the way of Salua- 711.
tion, if in other things they be obedient. And Frith Strata.
(one of M. Fox his Martyrs) sayth: The (n) 200. Sa-
matter touching the substance of the Sacrament, Tana. p.
bindeth no man of necessity to Saluation, or Dam- 115.
nation, whether he belue it, or not. Luthers iudg- (u) 18.
ment is the like herein touching Transub- Mon. pag.
stantiation, 103.

stantiation, as he is cited by Amadus (x) Polanus.

(x) In his
Syllog.

Theſium

Theolog.

p. 5. 464.

(y) Luth.

In Epist.

ad Bube-

mos

(z) Luth.

de Vir-

gue ſociis

Sacramen-

ti.

(a) Me-

lancthon,

in (ent.

Epist.

Theolog.

p. 52.

(b) See

theſe o.

ther Pro-

teſtants

houlding

the indif-

ferency

of this

point, al-

ledged

and by

M. Iewell

not de-

mied in

his Re-

plye. pag.

110. 106.

(c) In his

Expoſition of

the Creed. pag. 402.

(d) In his

Reply.

14 ſect. 123.

and to M.

Whiſtiffs Deſence.

3. Touching Receauing vnder one, or both kinds, Luther thus writeth: *Quamuis (y) pulcrum quidem eſſet &c.* Although it were very ſeemly to uſe both the kinds in the Euchariſt; and though Chriſt in this matter did not command any thing, as neceſſary; yet it were better to affect Peace, then to contend about the ſpecies, or Formes of this Sacrament. And Luther further thus writeth: *Si (z) voveris ad locum, vbi tantum vna ſpecies miniſtratur, cum alijs vna tantum ſpecies videri &c.* If thou come to ſuch a place, where one only ſpecies or Forme is miniſtered, then with ſuch men uſe only one

Forme or ſpecies. And the ſame Indifferency of receauing vnder one or both kinds, is further taught by (a) Melancthon, and other (b) Proteſtants. And yet euery man knoweth, that almoſt all Puritan-Proteſtants do ſeek to charge the Catholiks with breach (as they pretend) of our Saviours Precept, in receauing the Sacrament only vnder one kind.

4. Concerning Freewill, M. Perkins thus teacheth: *A weakning Error is that, the boulding whereof doth not ouerturne any point in the Foundation of Salvation, as the Error of Freewill, and other ſuch like.* Of the ſame iudgment is M. Cartwrights (d), touching Freewill, Prayer for the Dead, and a number of others, as neceſſary Doctrines, wherein (ſayth he) Men, being uſed, haue notwithstanding bene ſaned. And M. Cartwright a little before in the place alledged, thus wryteth: *If you mean by matters of*

Fayth,

(e) In his Expoſition of the Creed. pag. 402. (d) In his Reply.

14 ſect. 123. and to M. Whiſtiffs Deſence. p. 92.

wayth, and necessary to Saluation, those, without which a man cannot be saued; then the Doctrine, which teacheth there is no Freewill, or Prayer for the Dead, is not within your Compasse. For I doubt (e) Count not, but Diuers Fathers of the Greeke Church, who sutation were great Patrones of Freewill, are saued. The of Purga- same indifferency of Prayer for the Dead, is tory. p. 25. maintayned by D. Fulke (e), by Penry (f), by (f) Penry Iohn (g) Frish, and others. in his booke en- titled: M. Sparks thus writeth: We (h) are not so basly, to Some laid pronounce sentence of Damnation for any such Ey- open p. 99. roars: For you know well enough, that we make not (g) Frish. these matters such, as that either we thinke all must pag. 501. be saued that hold the one way; or all condemned, (h) Answ. that hold the other. were to

5. Concerning the Indifferency of honou- ring Saintes Reliques, and prayer for the Dead, M. Al- binus. p. 180. binus thus writeth: We (h) are not so basly, to Some laid pronounce sentence of Damnation for any such Ey- open p. 99. roars: For you know well enough, that we make not (g) Frish. these matters such, as that either we thinke all must pag. 501. be saued that hold the one way; or all condemned, (h) Answ. that hold the other. were to

6. Touching our B. Ladies being proserued M. Al- binus. p. 180. binus thus writeth: We (h) are not so basly, to Some laid pronounce sentence of Damnation for any such Ey- open p. 99. roars: For you know well enough, that we make not (g) Frish. these matters such, as that either we thinke all must pag. 501. be saued that hold the one way; or all condemned, (h) Answ. that hold the other. were to

7. Concerning Satisfaction, and Merit of (k) Con- works, D. Whitaker thus writeth: The Fathers tra Camp- (k) thought by their externall Discipline of lyfe, to M. Will. pay the paynes due for sinne; wherin they derogated lan Roy- not a hile from Christ his Death &c. which though hold. c. 4. it be an Errour, yet were they notwithstanding good p. 135. & Men, and holy Fathers. 236.

8. Concerning the Popes Primacy. M. (l) Answ. Wotton (l) denieth, That to hold the Kings papist were to a

(m) Luth. in *Affers.* art. 36. (n) Melancthon in his *Epistle*, extant, in the booke, entituled: *Centuria Epistoliar. Theolo-*
 Supremacy, is an essentiall Point of Fayth. But Luther thus exenueateth this point, saying: The Popes (m) Primacy is among those vnnecessarie trifles, wherein the Popes leuisy and foolishnes is to be borne withall. And Melancthon is no lesse indifferent in this Article, thus writing: The (n) Monarchy of the Bishop of Rome is proficua-
 ble to this end, that consent may be retayned; wherefore an agreement might easily be established, in this article of the Popes Primacy, if other Articles could be agreed vpon.

gicarum. 9. Touching Masse, Luther thus speaketh
Epist. 74. of the Indifferency thereof: Primate (o) Masse
 pag. 245. hath deceaued many Saints, and carryed them a-
 (o) Luth. way into Errour, from the tyme of Gregory, for
 in *Colloq.* eight hundred yeares. And Tindall thus speakes
Germ. uic. hereof: I doubt (p) not, but that S. Bernard, Fran-
 cap. de cius, and many other holy Men erred, as concerning
 Masse. So well in his iudgment did Masse stand
 (p) *MS.* with holines.
 Mon. pag. 1338.

(q) In 10. In this last place, touching the In-
tracl. de differency of Masse, and diuers other points of
Becl. pa. Fayth, Benedic^t Morgensterne thus writeth:
 41. there Condonanda (q) erant piji &c. These things were
 Writing pardonable in the godly, who held the Pope to be
 of former the Vicar of Christ and head of the Church, Saints
 tymes. for Mediatours, and the Masse for the Supper of our
 (r) In M. Lord. In likesort M. Francis Iohnson (the Pro-
 Jacobs testant) thus writeth: Did not Iohn (r) Husse,
 Defence of that worthy Chāpion of Christ, & others also of the
 the Church, Martyrs of foretimes, say & beare Masse eue to their
 and Mini- dying Day? &c. Did not diuers of them acknowl-
 Flory of ge, some the Popes calling and Supremacy, some
 England. soaue Sacraments, some articular Confession? &c.
 pag. 100.

Thus

Thus far these Protestants touching the Indifferency of these former Catholike Points, teaching most differently from the iudgmets of other Protestants, maintayning that the beliae of the said Points stand not with Saluation. And thus far touching the incredible *Dissentient and Diametricall opposuions* of the Protestants among themselves, concerning so many Articles of Christian Fayth, displayed & layed open throughout this whole *Treatise*. And here now I refer to the Censure of the Iudicious (as I did in the Front of this *Discourse*) whether that a man (solicitous and carefull of his Saluation) can with any shew of Reason, Communicate with that Church, which is thus denided with the maintenance of such crosse, and contradictory Opinions, as we fynd the Protestants in these few leaues to be. And where perhaps it may be here replied (for Errour is glad of a weake Sanctuary) by some one or other in this sort (as is intimated in the Preface) : *I Professe my selfe to be a Protestant, according to the Forme of English Protestancy: what for anye Protestants do write, or how they do differ among themselves, I am not to regard;* This refuge, and tergiversation is most poore.

First, in that there is no more reason, why a man should be rather an English Protestant, then any other kind of Protestant: Since all kinds of Protestancy (as reiecting the authority of Gods whiuerfall Church) proceed Originally from the private Spirit, to the

the which, Protestancy euen commits Idolatry; And yet there is no more reason, why an English Protestāt should assume to himselfe an infallibility of his priuate Spirit, then any other foraine Protestant of other Country. Secōdly, because the English Protestants haue no reason to disclayme from the Protestants of other Countries, if so we will belieue the English Protestants themselves; for D. Jewell (though most falsly) thus teacheth: The Lutherans, and the Swinglians (s) (within which number the English Protestants are comprehended) are good friends, they vary not betwene themselves, vpon the principles and Foundations of their Religion, but only vpon one Question, which is neither waighty, nor great. With whom agreeth D. Whitaker speaking to his Aduersary Father Campian, for his conioyning together the Lutherans and Swinglians in Fayth and Religion; for this Do-

(s) D. Jewell in his Apology of the Church of England. p. 201.

(t) In response ad rationes Camp. ratiōis. 8. versus 10m.

ctor thus writeth: Quid (t) autem Lutheranos cum Swinglianis coniungere voluisti, in eo nos quidem nequaquam offendiſti &c. In that thou dost conioyne and vniſe the Lutherans & the Swinglians together, thou dost not offend vs; for we willingly honour Luther as our Father, and all them (meaning the Lutherans and the Swinglians) as our most Deare Brethren in Christ. Thirdly, the inueterate Dissentions euen among the English moderate Protestants themselves, as also betwene the English moderate Protestants against the English Puritans, both touching the Translation of the English Bible, the Common booke of prayer, and diuers other points of

Cony

Controuersies about displayed, manifesteth the shallownes of this former Replye.

Thus much concerning the auoyding of this feely Refuge; & I haue thought good to insist in the discovering the vanity of it in this place (though it be about touched in the *Proface*, only by mentioning of it) because it is the ordinary *Asyle*, or Sanctuary, whitherunto many Protestants do flye, when they heare the Catholikes to vpbraid them with mutuall Dissentions, in the Articles of Protestancy.

The XXIII. Paragraph.

NOW before I close vpon this *Treatise*, I will draw certaine *Inferences*, or *Resolutions* out of the former Premisses.

1. The First whereof may concerne the beliefe of the former Catholike Points by Protestants; which beliefe is indeed no supernaturall beliefe (I meane, it is not any of the three supernaturall vertues) but only it is in them a meere private opinion or inducement, to giue a naturall consent to that, which is true. For the better and more cleere illustration of which point, the Reader is to conceaue, that two things do necessarily concur to the producing of the Vertue of supernaturall Fayth. The one is, *Primo* (u) (u) & *veritas reuelans*, which is God: The other is Thomas called the authority of the Church. This *primo* re: *part. 2. q. 1.* *veritas reuelans*, being God, is otherwise called & by the Deuines, *Obiectum formale Fidei*. This
primo

prima veritas, doth reueale all true points of Fayth. The second; to witt, The Authority of the Church, is called *Amusis, Regula*, or the Propounder, because it propoundeth to the members of the Church, all such points to be believed, which God reuealed to the Church to be believed. Now to applye this to our purpose: This *Prima veritas reuelans*, as also this Propounder do indifferently propound to the Members of the Church, all points of Fayth to be believed, as well as any one only point; and the Persons to whom such points of Fayth are reuealed, and propounded to be believed, do through the same authority of the Church believe all points of Fayth, to be reuealed alike. Therefore seeing the former Protestants believing the former particular Catholike Articles, do believe them, not through the Authority of the Church, propounding them to be believed; for if they did believe them, by force thereof, they would in like sort believe all other Catholike points; seeing all of them are alike reuealed by God to the Church, and alike propounded by the Church to Christians to be believed: Therefore from hence it followeth, that the former Protestants do believe the foresayd Catholike Points, only through the force of their owne priuate spirit; which intertayneth them as points probable and true. And thus the Close of all is, that the said Protestants do believe, or rather giue assent vnto Truths, *falsly*. (so mans Ghostly Enemy, when he speaketh the truth, he lyes)

I yet,) that is, they believe truths vpon false Grounds and Principles; For they believe certaine Catholike Doctrines, but they believe not the Church teaching those Doctrines. Thus much touching the first Perisima.

2. The second shalbe the scandall and stumbing block, which these great Dissensions among the Protestants do beget, in the minds of other Protestants; to wit, a forsaking of the Protestant Religion, and imbracing the Catholike Religion. To begin: We fynd Dudisius (the markable Protestant) thus to confesse of this point; The (x) Protestants are carried about with euery wynd of Doctrine, now to this part, now to that; who for religion what it is to day, you may perhaps knowe; but what it wilbe to morrow, neither you, nor they can certainly tell. Thus Dudisius. And Syr Edwin Sands in like manner thus writeth: Protestants (a) are as scattered, or rather scattered troupes, ech drawing aduerseway &c. In like sort, Georgius Maior (a great Lutheran) thus disconsolately writeth: Obijciunt (b) nobis Papista &c. The Papists do obiect to vs Scandala and Dissensions; I do freely acknowledge such to be, as cannot be sufficiently lamented. And Melancthon thus complayneth hereof, as is aboue noted; Nulla (c) res aqua de terret homines ab Euangelio ac nostra Discordia; no one thing deterrith and withdraweth men more from the Gospell, then the Discord among our selves. And vpon this ground it is, that Dreyerus the Protestant, thus speaketh of Staphylus who was once a Protestant; Ob Theologorum

(x) Beza in his Epistol. Theolog. Epistol. ad

Dudisius. P. 13. relat. sed Dudisius thus sa-
yeth.

(a) In his relation, &c. fol. 8.

(b) In Drey. de Confusio-
nibus

Dogma-
tum vete-
ribus, &c.

(c) Melancthon de

Concil. Theolog. part. 1.

pag. 249.

disi-

(d) *Dress-* *disidia* (d) *ad Catholicos defecit Staphylus.* Staphylus revolted to the Catholike, by reason of the Disagreements among the (Protestant) Denimes. And dare our Aduersaries notwithstanding, suggest the Protestant Church to be the true Church, it being thus deprived of Vnity, the inseparable marke of the true Church?

3. A third may be, that whereas many Protestants aboue alledged, do approue and allow many Articles of our Catholike Fayth, that such Confessions even of the Aduersaries themselves, do much advantage our said Religion. For why should their iudgments agree with the Catholike Church therein, but that the force of the Truth constraineth them thereto? and therefore it is truly said of D. Whicker: The (e) argument must be strong and efficacious, which is taken from the Confessions of the Aduersaries: And I do freely acknowledge, that Truth is able to extort testimonies even from its Enemies. Whose Sentence herein is agreeable to the iudgment of Irenaeus thus writing: It is (f) an vnanswerable proesse, that bringeth attestation from the Aduersaries themselves. And further it may be inferred, that seeing most Protestants do reiect the Doctrine of Traditions, that therefore those Protestants who are related aboue to giue an assent to our Catholike Positions, do consequently belieue, that the said Articles are most agreeable to the Holy Scriptures; seeing these Protestants will belieue nothing as matter of Fayth, but what hath its proofs from Scripture.

(e) *Whi-*
ack. contra
Bellarmin.
l. de R.
colof. Col.
trouerf. 2.
g. 5. c. 14.
(f) *Lib. 4.*
c. 14.

4. A Fourth is, their reiecting of parts of true Scripture, and their contentions, touching the seuerall translations of confessed Scripture. Now it bring once granted, that it is not certainly knowne, what bookes be Scripture, and that all translations of Scripture yet extant are false; how preiudiciall must this be to the Protestants, who erect the Scripture alone for the sole Iudge of all Controuerfies in Fayth? Seeing admitting, that the Scripture should be this Iudge, yet this is to be vnderstood of those writings, which are infallibly Diuine Scripture, and are truly and faythfully translated; Since otherwise such bookes of the Bibles, which are Spurious and not the true Word of God, and such Translations of true Scripture, which are adulterated, and made contrary to the Sense of the Holy Ghost therein, should become this Iudge; And thus it followeth, that the Protestants till this day (euen by their owne implicit Censure) neuer enjoyed a true Iudge, for the decyding of Controuerfies in fayth.

5. Touching the imaginary facility in finding out the true sense of the Scripture, iustified not only by some learned Protestants; but also by euery silly Putitanicall Woman, and Mechanicall fellow that can but read, wanting themselues to be (as it were) possessed with the Holy Ghost; how dangerously doth this assertion lye open to the defence of any Heresy? I will here set downe some few Texts, wherof the literall

K

words

words may seeme to iustify strang Errours and Heresies: so certaine Drugs taken in their grosse substance, are hurtfull to a mans health, which being extracted, become most medicinable. The texts shalbe these: 1. *The King of Kings, and Lord of Lords, who only bath Immortality.* 1. Timoth. c. 6. Now from this place one might seeme to argue, that since God alone is immortall, the soule of Man is not immortall, but dyeth with the body: an Atheisticall blasphemy. 2. *He that striketh thee on the Cheeke, offer also the other; and him, that taketh away thy Cloake, forbid not to take thy Coate also.* Luke 6. Which words of our Saniour seeme to implye that we must offer vpon such an occasion, the other cheeke to be strooken, and suffer our Coate to be taken away with our Cloake; And if we do not this we sinne, since it is a sinne, not to obserue the precept of Christ. 3. *Call no man your Father vpon earth.* Math. 23. *Etc.* Which words seeme to sound, that the sonne ought not to call that man, which begot him, Father. 4. *If any man come to me, and hateth not his Father and mother, and Wyfe and brethren, and sisters &c. he cannot be my Disciple.* Luc. 14. Here the naked words sound, that whereas in the ten Commandements we are taught to honour our Father and mother, as also obliged to loue our wyues and friends; yet here the next way to serue Christ truly, is to hate our Parents, our Wyues, & other our nearest Friends. 5. *Vanum est vobis ante lucem surgere;* Psalm. 126. *It is but vayne for you, to rise before*

as he light; thus it seemes a man ought not to
ryse before Sunne-rising : A good pretence
for sluggards. 6. *Melchisedech King of Salem &c.*
Without Father, without mother without Genea-
logy, hauing neither beginning of Dayes, or end of
Lyfe. Hebr. 7. A text, from whence (if one
rest only in the naked Words) an illiterate
man may seeme to euict, that this *Melchise-*
desh, being a man, is neuerthelesse as it were
another God, as neither hauing beginning
nor ending, as being sempiternall; And also
that he is another *Adam*, as not begotten by
any Carnall Copulation. 7. *I do accomplish*
these things (qua desunt passionum Christi) that
want of the Passions of Christ, in my flesh, for his
body, which is the Church. Colos. 1. From when-
ce the poore Puritan-Reader might be in-
duced to thinke, that the Apostle did here
speake no lesse then blasphemy, as intima-
ting, that something were wanting, or de-
fectiue in the Passion of Christ, which him-
selfe was to fullfill and make perfect. 8. La-
stly, to turne my Pen more particularly to
our She-ignorant Puritans, whoby carry-
ing the Bible, they thinke they can vnder-
stand any part thereof: Now how would
these ignorant Fooles vnderstand this text a-
gainst themselves, *Melior est iniquitas viri,*
quam mulier benefaciens; The Iniquity or wicked-
nes of a man, is better then a Woman doing good?
Ecclesiast. 42. by which words the Puritan-
Woman must be forced to confesse (vnder-
standing the words, as they simply lye) that
a man fraught with all wickednes, is to be

preferred before herselfe, who seemes to be full of the spirit, and the *written word*. Thus far these few examples (for instance sake) to the which many hundred more may be adioyned. All which are most true in the sacred and intended sense of the Holy Ghost; yet they conuince, that the Scriptures are not of that facility and easines for the perfect vnderstanding of them, as diuers Protestants alledged towards the beginning of this Treatise (merely contrary to the more graue iudgments of other Protestants their brethren) do make shew to teach.

6. In this next place, we may call to mynd, what Indignity and dishonour, that most blasphemous and miscreant Opinion and Sentence of *Swinglius*, and his Companions (as so many *Charons*, serving to waite soules ouer to Hell) do offer to the Christian Fayth, by teaching (as is aboue shewed) most differently from all their owne Christian Protestant Brethren, That a man though not believing in Christ so that he lead not a wicked lyfe, may be saued. For who houldeth this for true, litle pryseth the Passion of Christ; they being in the number of those, of whom it is said: They deny (g) him, that bought them: the Lord bringing vpon themselves speedy Damnation: So forgettulll they are of that other sacred Sentence: There is no (h) other Name vnder Heauen, giuen vnto men, then that of Iesus, wherein we must be saued. And thus these men make him to become to themselves, *Petra Scandalis*, who to all good Christians is, *Lapis angularis*.

(g) 1. Petr.
2.

(h) Iohn.
3.

7. Touching the Diuersity of Persons, which are included within the members of the Protestant Church, aboue defended by some Protestants, and denyed by others; Their disagreements are so vncertaine, as that some admit *Papists*, *Anabaptists*, *Arians*, *Heretikes*, *Infidells*, yea (by supposall) *Antichrist* himselfe; So making their Church to consist of certaine mungreil Persons; whereas other Protestants do exclude all these kinds from being members of the Protestant Church; Now I say, their irresolution and vncertainty of Iudgment is so wonderfull herein; as that no Protestant can assure himselfe; with what kind of men he may communicate in practise of Fayth & Religion, and from what men he ought to abstayne, in all such spirituall entercourse and association.

8. Touching the deniall of *Freewill*, the certainty of *Reprobation*, and of *Predestination*, and both without any reference to our good or bad works: Contrary to other learned Protestants Iudgments. How do all these Doctrines most forcibly impell men to the perpetrating of the most flagitious crimes whatsoeuer? Seeing vpon these their grounds (granting them by supposall for true) they may iustly Apologize for themselves. First, that they are to be pardoned in all such their Enormous actions, seeing they had not *Freewill* to forbear the committing of them; & punishment euen in force of Reason, belongeth to such only, in whose power it is to

do, or not to do such or such a wicked thing. Secondly, they may Reply, that seeing by their former Doctrines of *Predestination* and *Reprobation*, a vicious lyfe is no way prejudiciall to a mans predestination, nor a vertuous life for the preuenting of *Reprobatio*, why may they not then liue, yea become thrall to all pleasure, voluptuousnes, & sensuality without any remorse or sting of Conscience? Againe, by their sayd Doctrines of *Predestination* and *Reprobation*, we yearly see many most lamentable Tragedies of diuers, shortning their owne dayes by violent deaths, wrought by their owne Hands; some euen butchering themselves, through a wayne hope and expectation of ariuing the sooner to Heauen; And others agayne perpetrating the lyke, through a most wicked and desperate conceyt of their *Reprobation*, & that it is not in their power (concurring with Gods grace) to preuent it: so forgetful these men are of those most comfortable

- (1) *Ezech.* words of holy Scripture: (i) *Cast away all your*
 18. 31. 32. *transgressions &c. for I desire not the death of him,*
that dyeth. This speaketh he, who hath placed
 his (1) *Tabernacle in the Sunne*; and who him-
 (1) *Psalm.* selfe, being *Sol increatus*, is not inexorable;
 18. but will lend a willing eare to him who hath
 true penitency of his finnes, laying to such:
Deleui (2) ut nubem, iniquitates tuas, & quasi no-
 (2) *Isa. 44.* *bulam peccata tua.*

9. In lyke fort touching their Doctrines, that good workes are not acceptable towards Iustificatio, nor are respected by God;

not

nor sinnes or bad workes any way exitiall
or hurtfull to Saluation; as also that *Tens* of
diuers Protestants, that God is the Author of
all our Sinnes; what a sluice and fludgate do
these Doctrines open to all turpitude in mā-
ners and Conuersation? For seeing it is nau-
seous and vngracefull to mans nature, to
weary himselte out in the exercise of a ver-
tuous lyfe, if such a life (as wanting all plea-
sing motiues thereto) be no wayes benefi-
ciall to his Soule; as on the contrary, most
sweet to man, to liue in all voluptuousnes,
pleasure, and *Iouialisme*, if so this course can-
not be in any sort dangerous to him; and
this the more, seeing he is indoctrinated by
diuers Protestants, that what sinnes are com-
mitted by him, God is the Author of them, &
himselfe but Gods bare instrument therein;
they by such their beliefe running vpon the
Dint of those words, spoken by the Psalmist
in the Person of God: (1) *supra dorsum meū fa-* (1) *Psalm*
bricauerunt peccatores: As if I would say, they
haue transferred the committing of their sin-
nes euen vpon me. Thus they making God,
who dyed for sinne, to be the Patrone of
sinne.

10. The Doctrine of Polygamy and Di-
uorce, according to *Swinglius* and others
(most different from the iudgment of other
Protestants) how doth it sow the seeds of
dissention betweene husband and wyfe to
repudiate one the other, and to part a sun-
der vpon the least dislike, or discontent on
eyther side, & both of them to mary againe?

they being warranted by this Doctrine to take vpon occasion of such discontents, as many wyues and husbands as they will ; so both the parties liuing after their first Diuor-
ce, in a continuall state of Adultery, and be-
getting and bringing forth senerall broods
of bastards .

11. The Positions of some Protestants
aboue alledged, that no *Princes or Magistrates*
are now to be in the tymes of the new Te-
stament, ingendreth nothing , but a tu-
multuous *Anarchy*, intestine simalties, warrs
and Traiterous insurrections of the Sub-
iects against their Prince ; threatening (vipar-
lyke) an vtter euisceration of their owne
Country : And woe be to that Nation or
Realme, which nourisheth such Monsters
of sedition and disloyalty, and which pla-
ceth all Soueraingty and Principality in the
common people, the many-Headed-Tyrant
of Mankind ; since the certaine euent there-
of will be, that a mans owne Conntry shall
finally become a *Golgotha*, or field of bloud.
And with this my Pen giues it last pause to
this short discourse.



AN APPENDIX.

In which is proued; First, that the ancient Fathers by the acknowledgements of the learned Protestants, taught our Catholike and Roman Fayth. Secondly, that the said Fathers haue diuers aduantages, aboue the Protestant Writers, for fynding out the true sense of the Scripture.

WHEREAS in this former Treatise (I meane in the tenth Paragraph) we haue shewed, how most Protestants do contemne the ancient Fathers, exercising their somy language in the euiculation of most gaulfull words agaynst them (though the sayd Fathers be by other more moderate Protestants respected & reuerenced:) Now heere in this short Appendix I thinke it to be much conuenient; First to shew the reason more particularly, why the Protestants do rest disaffected agaynst the Fathers: It being (though aboue in part intimated) in that it is acknowledged by the Protestants themselves, that all the Articles of Catholike Religion, were with an Vniformity of Iudgment, be-
liued,

lieued, taught, and practised by the sayd *Fa-
thers* in those most pure tymes. Secondly, I
will make it euident, euen with severall
choaching Reasons, why euery Christian
Man (solicitous of entertayning a true faith)
should prefer the ancient Fathers in the Ex-
positiō of the Scriptures (from whence they
draw of theirs, and our Catholike sayth and
Religion) before the different or contrary
expolitions of them, giuen by the Protestāt
Doctours. The discovery of which later
Point shall rest in setting down diuers con-
ducing and auaylable *Circumstances* in behalf
of the Fathers, but altogether preiudiciall
and incompetent to the Protestants. Which
two former Points shall be the *Subject* of this
short *Appendix*.

Now to begin with the first; I meane,
in laying open the acknowledgment of the
learned Protestants, that our Catholike Ar-
ticles are generally taught by the Primitiue
Fathers of Christs Church. 1. And first tou-
ching the Real presence, we find the *Cēturists*
thus to write: (a) *Eusebius Emisenus did speake*
vnprofitably of Transubstantiation. And the sayd
(b) *Cēturists thus cōfesse of Chrysostome: (b) Chryso-*
stomus Transubstantiationem videtur confirmare, nā
ita scribit &c. Chrysostom may be thought to cōfirme
Transubstantiation; for thus he writeth &c. Peter
Martyr thus chargeth Cyril: (c) I will not easily
subscribe to Cyril, who affirmeth such a Communion,
as thereby euen the substance of the flesh and blood
of Christ, is ioyned to the Blessings (for so he calleth
the holy bread.) Cyril is no lesse charged by
the

(a) Cent. 4.
cap. 10. col.
985.

(b) Cent. 5.
Col. 577.
(c) In his
Epistles
annexed to
his commō
places, in
his Epistle
to Bezā.
pag. 106.

the Protestants herein; for one of them thus writeth: In (d) Cyprian are many sayings, which (d) In the scope to affirm Transubstantiation. D. Humphrey Treatise chargeth S. Gregory (who first by the labour of S. Austin, converted England to Christianity) in this sort: In Ecclesia (e) quid inuenerunt Gregorius & Augustinus? Inuenerunt omnes Ceteroquinum, Oblationem salutaris Hostia &c. Transubstantiationem. The (f) Centurists reprehend Ambrose for not writing well of Transubstantiation. To proceed a little further: whereas the Christians in the dayes of Tertullian, Cyprian, and Origen, were accused, that they killed Infants, and did eate mans flesh; This calumny (g) (sayth Osiander the Protestant) undoubtedly first arisen, in that Christians believed, and confessed, that in the sacred supper of our Lord, the body of Christ was eaten, and his blood drunk. To conclude this point, as most euident, we find Adamus Francisci (a Protestant) thus to write: (h) The Papists Invention touching Transubstantiation, crept early into the Church. And Antonius de Adamo (another Protestant) thus acknowledgeth of the Antiquity of Transubstantiation; I haue (i) not bene able to know, when the Opinion of the Real and bodily being of Christ in the Eucharist, did first begin.

2. To descend to the Doctrine of the Sacrifice of the Masse (which riseth from the former doctrine of Transubstantiation) we first find the Centurists thus to charge (k) S. Ambrose: Ambrosius locutionibus ritum &c. ut Missam facere, offerre sacrificium &c. Ambrose useth this kind of speech: as we say. Masse is offer to Sacrifices.

(d) In the
Treatise
attributed to
Vrsinus.
(e) Iesu-
ism rat. 3.

(f) Cent.
4. c. 4.
col. 293.

(g) Osiander
der Cent.
3. lib. 2. c. 34.
pag. 8.

(h) In
Margarit.
Theolog.
pag. 350.

(i) In his
Anatomy
of the
Masse.

(k) Cent.
4. c. 4. fol.
293.

(l) Lib.
Sacram.
pag. 167.

(m) De
Opif. 1.
Masse.
Joct. 164.

(n) Contra
Duram.
l. 4. pag.
310.

(o) Cent.
3. c. 4. col.
81.

(p) The
Centu-
rists so
write of
him, in
Cent. 2.
cap. 4. col.
81.

(q) In 1st.
A. C. 18.

sacrifice &c. Cyrill of Ierusalem is thus reprehended by Hospinian (l): *Quod ad Cyrillum Hierosolymitanum attinet &c.* As concerning Cyrill of Ierusalem, he indeed affirmed (according to the custom of his tymes) that the Sacrifice of the Altar was a great help of the soules. Crastounius the Protestant: *An ignoramus (m) opinionem Nysseni &c.* Are we ignorant, that the Opinion of Nyssene is of it selfe absurd; who said, that when Christ gaue his body to his Disciples to eat, that then his Body was latently, ineffably, and inuisibly sacrificed vp? D. (n) Whitaker chargeth him with the same doctrine. Cyprian is also insinuated within the supposed error of Sacrifice, by the Centurists in this manner; *Sacerdotem (o) inquit Cyprianus &c.* Cyprian affirmeth, that the Priest doth enjoy the place of Christ, and offereth Sacrifice to God the Father. Ignatius (the Apostles Scholler) is thus controuled: Certaine (p) things occur in this Fathers writings, which are ambiguous, and incommodiouly spoken; as in the Epistle of Ignatius ad Smirnenses: Where Ignatius sayth, that it is not lawfull without a Bishop, neither to offer, or to immolate the Sacrifice. I will conclude this point with the large Confession of Calvin, who comprehends the ancient Fathers in generall, with teaching the doctrine of the Sacrifice of the Masse; His words are these: *Veteres (q) quoque illos video &c.* And, I see, that those ancient Fathers did wrest otherwise the memory hereof (he meaning of the Lords supper) then was agreeing to the Institution of the Lord; for their supper maketh shew of an iterated (or at least) renewed Sacrifice &c. For they haue imitated more nearly

merely the Jewish manner of sacrificing, then either Christ ordained, or the Gospell could well suffer. Thus Calvin. And thus far of the Protestants Confession, touching the Fathers in this point of Sacrifice.

3. As concerning Inuocation of Saintes:

D. (r) Humphrey confelleth, that Gregory the great, at his first Conversion of England (among other points of the Roman Fayth) taught Inuocation of Saintes. Kempnitius alledgeth S. Austin praying to S. Cyprian, of which

Act Kempnitius thus censureth: These things (s) Austin did without Scripture, yielding to the tymes, and custome. D. Fulke thus writeth: I (t) confesse that Ambrose, Austin and Ierome held in-

uocation of Saintes to be lawfull. The said Doctor our confelleth also more in these words: In der to

(u) Nazianzen, Basil, and Chrysostom is mention of Inuocation of Saintes. The (x) Centurists charge

S. Chrysostomes Lysurgy with inuocation of our B. Lady, by name. But the Centurists (z) do not rest here; for they alledge Andry exam-

ples of Prayer to Saintes, in Athanasius, Basil, Nazianzene, Ambrose, Prudentius, Epiphanius, and (x) Cent. Ephrem. S. Cyprian is acknowledged by the s. c. 6. col. Centurists to teach: (a) That Martyrs and dead

Saintes do pray for the liuing; yea they confesse, that Origen prayed to holy Iob. Thus far (to omit

many other like Confessions of the Protestants) touching both the doctrine and practise of Inuocation of Saintes, in the Writings of the ancient Fathers.

4. The Doctrine of Purgatory is confessedly taught by the ancient Fathers. D. Fulke

thus

(r) Iesuitism. part. 2. rat. 5.

(s) In Exam. part. 3. pag. 211.

(t) In his Reioin-

(u) Against the Rb. misb Testam. in 2. Petr. c. 1.

(x) Cent. 4. col. 109. 196. 197.

(y) Cent. 3. col. 84.

(z) Cent. 3. col. 83.

(b) In his answer to a counterfeyte Catholike pag. 44. thus sayth: *Arise* (b) taught, that prayer for the dead was unprofitable, as witness both Epiphanius and S. Austin, which they count for an Error. The said Doctor thus further confesseth: (c) Ambrose, Chrysostome, and S. Austin allowed prayer for the dead. And yet more: (d) Tertullian, Austin, Cyprian, Ierome, and a great many more do witness, that sacrifice for the dead is the Tradition of the Apostles: A point so euident, that Calvin thus writeth: Ante (e) mille, & trecentos annos &c. & 316. & More then thirtene hundred yeares since, it was re- 349. vealed, that prayers were made for the dead &c. (d) Fulke Dbi supra pag. 361. But I will graunt those tymes were in error. I will conclude this point with the Confession of (e) Iust. M. Gifford, thus writing: (f) Publike worship to pray for the soules of the dead, and to offer Oblations for the dead, was generally in the Church before the dayes of Austin, as appeareth in Cyprian & Tertullian, which were before him, and neerer to the tymes of the Apostles.

our Brow 5. Touching Vnwritten Traditions: 5. miste are Whereas S. Chrysostome sayth; The (g) Apost- Donatists. les did not deliuer all things by writing, but many things without, D. Whitaker in answer heertofore sayth: I (h) answer, that this is an inconsiderate speech; and unworthy so great a Father. Of which saying of Chrysostome, as also of S. Basil speaking the lyke, D. Reynolds thus censureth: I take (i) not vpon me to controule them (meaning the two former Fathers) but let the Church iudge, if they considered with aduice inough. Whereas S. Austine maintayneth the Doctrine of vwritten Traditions, M. Cartwright thus censur- 678. eth

(g) In a Thessal. dom. 4. (h) De sacra Scrip- tura pag. 678. (i) In his conclusi- on annexed to his Conferē- ce. Conclust pag. 689.

teach him therefore: If (k) *S. Austins* Judg^{ment} (k) In
be a good judgment, then thereto some things com- M Whic-
manded of God, which are not in the Scriptures; guis is de-
and thereupon no sufficient doctrine contained in the sence. pag^o
Scriptures. And further: To allow (l) *S. Austins* (l) Car-
saying, is to bring in Popery againe. D. Whitaker wrighe,
(m) chargeth Chrysostome, Epiphanius, Tertul- the supra,
lian, Cyprian, Austin, Innocentius, Leo, Basil, (m) De
Eusebius, Damascene &c. with maintayning sacra
the Doctrine of Traditions. To conclude (*) Scriptura
Kempniti^{us} reprehendeth Clemens Alexandrinus, pag 678.
Origen, Epiphanius, Ambrose, Ierome &c. for 681. 683.
their teaching the same Doctrine. 685. 690.
695. 696.

6. As concerning Images. We fynd, (*) Exam.
that (n) Caluin affirmeth that Gregory the great Concil.
was not taught in the holy Ghost, because he called Trid. part.
Images, Laymens Bookes. In lyke sort the fore- 2. pag. 87.
said Father S. Gregory, is reprehended by (o) 89. 90.
Peter Martyr, (p) Kempniti^{us}, and (q) Osiander, (n) L. Im-
for his lawfull vse of Images. (r) Bale main- His. 3. c. 12.
tained, that Leo allowed worshipping of Images. (o) In his num. 3.
Chrysostome is charged for giuing reverence to Common
Christ his Image, by D. (s) Fulke. Lactantius is co- Places,
dened by the (t) Ceterists, for that (say they) part. 2. p.
he affirmeth many superstitious things, concerning the 143.
efficacy of Christs Image. D. Morton thus writeth (p) In his
of the antiquity of Images in Churches: A Exam.
bout (u) the foureteenth hundred yeare, Images part. 4. p.
crept out of priuie mens Houses, and went into pa- (q) Cent.
like Churches, there standing &c. To conclude, o. f. 182.
touching the vse of Images, the Centurists (x), (r) In his
Kempniti^{us} (y), and Peter (z) Martyr do con- Pageant
of Popes
fesse fol. 37.

(1) Against Hoskins &c. (1) Cent. 4. col. 408. 409. (v) In Pross.
Aphale. p. 586. (x) Cent. 4. col. 409. (y) In Exam. part. 4. p.
66. 12. 30. (z) Parker against Symbolizing. part. 2. pag. 32.

fesse the same from diuers testimonies of *Zozomen, Athanasius, Prudentius*. & diuers others.

7. Touching Relikes of Martyrs: And first touching Reuerence exhibited to them by the ancient Fathers: first we fynd by the Confession of (*) *D. Humfrey*, that *Gregory* and *Austin* at their first planting of Christianity in England, did (among other points of Catholike Doctrine) bring in the doctrine

(*) In Ie-
suisism.
rat. 5.

(*) Doct.

Fulke
against
the Rbe-
nisch Te-
stam in
Apocal. 6.

(*) Ie-
rome con-
tra *Vigi-*
lant.

(a) De
Origins
Erroris,
fol. 67. c.

38.
(b) Cent.
4. p. 101.

(c) Cent.
4. col. 50.
29.

(d) In
Exam.
part. 4.
pag. 10.

of Relikes: The which point (*) *D. Fulke* acknowledging as true, thus auoydeth: *Gregory* (i) being so neer to the Reuelation of Antichrist, it is no meruaile though he be superstitious to Relikes. To ascend to higher tymes. *S. Hierome* (*) affirmeth, that the Emperour *Constantine* did translate the holy Relickes of *Andrew*, *Luke*, and *Timothy* to *Constanninople*; at which, sayth he, the deuills did roare. Now *Bullinger* not approving his iudgment, thus writeth: (a) *Ie-rome* is ouer full, in that he sayth the diuels do roare at the holy Relickes of *Andrew*. *S. Ambrose* hauing made a pious discourse touching the reuerencing of Martyrs Tombes, the Centurists thus iudge thereof: Let (b) the godly reader consider, how horrible these things are, uttered by *Ambrose*. The Centurists thus reprehend *Constantine* the first Christian Emperour: With (c) lyke superstition *Constantine* is sayd to haue translated to *Constantinople*. certayne Relickes of the Crosse found by *Helene*, that the Crosse might preserue that City. *Kempnisius* (d) acknowledgeth the ancient vse of carrying of Relickes in tyme of Procession in these wordes: from Translation of Relickes, forthwith was ysed the carrying of them as

to be seen in Ierome and Austin.

Touching Pilgrimages to Relicks and Holy Places, we thus fynd confessed by the Centurists: Concerning Pilgrimages (c) to holy places, that (c) Cons. in this age vnder Constantine first began the places 4.col. 457. of the Holy Land &c. to be had in esteeme; Helen Mother of Constantine (a superstitious Woman) going thither to worship. In like sort Kempnitiuss sayth: Pilgrimages (f) were made (he meaning in (f) Exam. those Primitive tymes) where men heard were Trid. gart. Relicks, famous (g) & renowned for Miracles. D. 4.p.10. Beard thus confesseth: In former tymes they plac- (g) In his ced the Relicks of Saints vnder the Altar, as Am- Res tractus brose witnesseth of the Relicks of Gernasius, and from Ro- Protasius. mish Re- ligion. pag

Touching Miracles, exhibited at the Mo- 197.102. numents and Relicks of Saints; Kempnitiuss (h) Exam. thus writeth: Mention is (h) made in Austin, part. 4. that a blynd Woman receaued sight at the Transla- pag. 10. tion of the Relicks of Siouen; & that sometimes cer- (i) Contra taine Miracles were wrought at Relicks &c. D. 1.10. pag. Duran. Whitaker sayth: I do not thinke those Miracles 200. payne, which are reported to be done at the Monu- ments of Martyrs. Finally M. Fox (k) reporteth (k) A. H. out of Chrysostome contra gentiles, and Theodoret Mon. page mentioneth the same, how after the bringing of ox and se- Crispinus the dead body of Babilas (Martyr) into the Tem- of the ple (of an Idol) the Idol ceased to giue any more Effate of Oracles: saying, that for the body of Babilas he could the giue no more Answers. Church. pag. 134.

In this last place, touching the signe of the Crosse; That it was worshipped by the an- cient Fathers, and by others of those Primi- ues tymes, as also that great efficacy, power,

and vertue was ascribed thereto, we fynd thus cōtessed. First then M. Perkins acknowledgeth (l) thus: About foure hundred yeares after Christ, the Crosse began by litle and litle to be adored; And in proote hereof M. Perkins alledgeth Prudentius, Ierome, & Euagrius. Peter (m) Martyr affirmeth, that Constantine made the signe of the Crosse in gould. Oflander (n) relateth out of (o) Eusebius, that Constantine affirmed, that the signe of the Crosse appeared to him in the after noone, in great light aboue the Sunne, and a Writing therein, with these Words: In hoc vinces. Danaus (the Protestant) auerreteth thus: (p) Cyrill, and sundry other Fathers were plainly superstitious and blynded, with this enchantment of the Crosse adoration. The Centurists (q) rebuke Ephrem, they thus saying: He attributeth too much to the signe of the Crosse. Touching the Miracles wrought by the signe of the Crosse, we fynd Peter (r) Martyr thus to write: I deny not, but certaine Miracles haue sometimes bene wrought by the signe of the Crosse; as S. Austin reporteth. l. 2. de Cinitate Dei, c. 28. D. Parker (s) reporteth certaine Miracles done by the signe of the Crosse. To conclude this passage, D. Couell thus acknowledgeth: No (t) man can deny but that God after the death of his sonne manifested his power to the amazement of the World, in this contemptible signe, as being the Instrument of many Miracles.

8. I will in this next place touch the doctrine of good Works, concerning Iustification, and Merit. And first, that Works do iustify by the iudgment of the ancient Fathers, is evident:

(l) In his
Problems.
pag. 83.
(m) In his
Common
places.
part. 2. c.
5.
(n) Cent.
4. l. 2. c. 30.
(o) In Vi.
ra. Con-
stant. l. 2.
c. 2.
(p) In 2.
parte, also
in part.
ad Bel-
larm. pag.
24. 5.
(q) Cent.
4. col. 302.
(r) in his
Common
places,
part. 2. c. 5.
(s) A.
gainst
Symbo-
lizing.
part. 2. c. 3.
pag. 154.
(t) In his
Answers
to M.
Burger, p.
238.

vident: For we read, that the (u) *Centurists* (u) *Cens:*
do charge S. Gregory, with this doctrine of Good & c. 10. col.
Works, & Iustification. Brentius thus reprehendeth S. Austin: Austin (x) taught assiance in Mans (x) In
Works, touching Remission of sinnes. Chrysostome Confess.
is thus controuled by the *Centurists*. Chrysostome Wittenberg.
(y) handleth impurely the doctrine of Iustification, and attributeb merit to *Workes.* Luther (in 3. col. 1178.
contempt) styleth Ierome, Ambrose, Austin, and (z) In Ga-
other Fathers, *Iustice-Workers* (z) of the Old lat. c. 4.
Papacy. Melancthon's words are these: (a) Origen after the
and many following him, imagined, that men were English
iust, by reason of their *Workes.* And the (b) *Centurists* (b) contesse the same of Tertullian, D. Transla-
Humfrey thus freely writeth; It (c) may not be Rom. 7.
denied but that Ierome, Clemens and others (called 591.
Apostolicall men) haue in their *Writings* the Opinion (b) *Cent.*
of Merit of *Workes.* Bulinger ascendeth thus 1. col. 240.
high in tyme, saying: The doctrine (d) of merit, (c) Iesui-
satisfaction, and iustification of works, did inconti- sijn. part.
nently after the Apostles tyme lay their first founda- 2. pag. 530.
tion. I Will conclude with D. Cowell; His Con- (d) In
fession in generall is this: Diuers (e) both of the Apocalyp.
Greeke and Latin Church were spotted with Er- Serm. 87.
rors, about Freewill, Merit &c. Hereto I will (e) In his
adioyne the doctrine of *Workes* of Supereroga- Examen.
tion, or Euangelicall Counsells. That vowed Cha- c. 9. p. 120.
stity was taught and practized in those Pri- (f) *Cent.* 4:
miuue tymes, the *Centurists* (f) do witnesse. col. 488.
They also acknowledge the doctrine and (g) *Cent.* 4.
practise in those Primiue tymes of volunta- col. 30.
ry (g) Poverty, of Abstinence from Wyne (h), (h) *Cent.*
flesh, and certaine other Meates; Of their go- i) *Cent.* 4.
ing barefoote (i), lying on the ground, wearing col. 474.

sack-cloth &c. and diuers other such Austeri-
ties.

9. Concerning Auricular Confession of
finnes to a Priest; It is euident, that the
(k) *Cent.* Centurists (k) do reprehend Gregory the Great,
6. c. 10. p. for teaching Confession of Sinnes, Penance, and
748. Satisfaction. S. Leo is charged by M. Simonds (l)
(l) Vpon with the doctrine of auricular Confession. The
the Re- Centurists acknowledge (m) that in the tymes of
uelat. pag. Cyprian and Tertullian, was vsed priuate Confes-
37. sion of thoughts and lesser sinnes; and that the same
(m) *Cent.* was thought necessary. Yea the Centurists do fur-
3. c. 6. col. ther confesse, that Penance (n) and satisfaction
27. was enioyned, according to the offence. And fortably
(n) *Cent.* hereto D. Whitaker (o) thus acknowledged:
3. col. 127. Cyprian and Tertullian thought by their ex-
(o) *Contra* ternall discipline of life, to pay the paynes due for
Camp. rat. sinne, and to satisfy Gods iustice; And not only Cy-
3. prian, but almost all the Fathers of that tyme, were
S. in that Errour. Thus this Doctour. To con-
(p) *Exam.* clude this point, Kempnitius (p) chargeth the
part. 4. ancient Fathers in generall, saying: I am not
pag. 68. ignorant, that the old Fathers do sometimes ouer larg-
ly, and with words ouerhauning, command that
Canonicall Discipline; As that, Tertullian sayth: By
these satisfactions sinnes are purged. Cyprian sayth:
By these, sinnes are redeemed, washed, and cured.
Ambrose: By them the paynes of Hell are recompen-
sed. Austin: God by them is pacified for sinnes past.
Thus far Kempnitius; Who neuer calleth to
mynd, that the Fathers meaning only is, that
Satisfactions, not as they are considered in
their owne Nature, but only as they receaue
their force and vertue from Christ his Pas-
sion

tion, and his promise to them (and not otherwise) do purge and redeeme finnes.

10. Touching the Sacraments: And first that there are *seauen Sacraments* in the iudgement of the ancient Fathers; D. Humfrey thus writeth of Dionysius: As dices, (q) *quid ad Dionysium dices &c.* But thou wilt say: *What sayst thou* (q) In 1o. suitum. to Dionysius, who numbrest six Sacraments? I answer, par. 2. p. 6. I assewre, that among the Ancients, this only one Father teacheth that there are *seauen Sacraments*; although he (omitting Matrimony) do only speake of *six Sacraments*. That Grace is given and confirmed by the Sacraments; Whereas S. Austin thus writeth: The (r) Sacrament of the new Testament gave Saluation; The Sacrament of the old Testament did but promise the Saviour: Musculus answereth heerto, saying: This (s) was spoken by Austin without consideration: Yea the (ap. 13.) sayd Musculus chargeth all the Fathers in general with the said doctrine in these words: (s) In loc. comm. pag. 299. The Fathers attribute greater efficacy to our Sacraments, then to the Sacraments of the old Testament; affirming ours to be effectuell signes of grace, by signifying the same, as the others did, but also by conferring and giuing grace and saluation. (1) Musc. n. (u) in D. Whistgift: defence. pa. 127.

Now touching the necessity of Baptisme, M. Cartwright thus confesseth: Austin (u) was of mynd, that Children could not be saved without Baptisme. Scultetus (the Protestant) writeth thus: (x) The blemish noted in Cyprian &c. is, that (y) in part, he thinketh Baptisme to be absolutely and simply necessary. Urbanus Rhegius confidently auereth, that (y) the Scripture and the Authority of the ancient Church, constrained him to believe, that Children

(2) L. b.
 str. 4. c.
 35. sect. 20.

dyen vn baptized, are damned. And hence it is, that Calvin thus confesseth: Almost (2) from the beginning of the Church, Baptisme by Lay Persons was vsed in danger of death. Thus much of the Sacraments.

II. That the doctrine of *Limbus Patrum* was taught by the Primitiue Church and Fathers; First I will produce the words of D. Whitaker, against whom when Duran (his Aduersary) had alledged testimonies from the Fathers for the prooffe of *Limbus Patrum*, the said Doctour thus answereth him: *Quod*

(a) Contra
 Duranum.
 l. 8. pag.
 357.

(a) *Scripturis euincere minis potuisti &c.* That, which thou couldst easily proue by Scriptures, that thou doubtlesly wilt euince from the testimonies of the Fathers: But touching this, I answer thee briefly what I conceaue; That is; that one Word of Scripture carrieth more force with me, then the Sentences, and Iudgments of a thousand Fathers without

(b) In his
 Defence of
 the Articles of the
 Protestant
 Religion.
 pag. 173.

Scripture; therefore do not expect, that I will make particular Answers to the seuerall erroneous testimonies of the Fathers, alledged by thee. Thus D. Whitaker, confessing, that the Fathers vnanimously taught the doctrine of *Limbus Patrum*. D. Barlow thus writeth: This (b) passeth

(c) See
 this in D.
 Bilsons
 booke of
 the full
 Redemption
 of
 Mankind.
 pag. 138.

most vsye among the Fathers, Who taking, Inferi, for Abrahams bosome, expound it, that Christ went thither, ad liberandum liberandos, to conuay the Fathers deceased (before the Resurrection) into that place, where now they are. In like manner M. Iacob (the Protestant) thus most fully acknowledgeth: All the (c) Fathers with one consent affirme, that Christ deliuered the soules of the Patriarchs & Prophets out of Hell, as discomming thither;

ador; and so spoiled Satan of those, who were in his present Possession. To close vp this point, whereas Cardinal Bellarmine (d) alledgeth in prooffe of *Limbus Patrum*, the testimonies of the Greeke Fathers; to wit, of Iustinus, Irenaeus, Clemens, Origen, Eusebius, Basill, Nazianzene, Nicene, Epiphanius; Chrysostome &c. As also of the Latin (e) Fathers; namely, Tertullian, Hyppolitus, Cyprian, Hillary, Gaudentius, Prudentius, Ambrose, Ierome, Rufinus, Austin, Leo, Fulgentius &c. Danaus (the Protestant) acknowledg- ing all this for true, answereth only thus: As concerning (f) these Fathers, they were not instructed out of Gods word; Neither do they confirme their Opinion from it, but only from their owne Coniectures &c. Thus Danaus.

12. That the Primitiue Fathers did confidently teach the doctrine of Freewill, is most perspicuous. For the Centurists reciting the sayings of Lactantius, Athanasius, Basill, Nazianzene, Epiphanius, Ierome &c. in defence of Freewill, thus contemne all their Testimonies: *Patres omnes* (g) *ferè huius aetatis* &c. Almost all the Fathers of this Age, do speake confidently of Freewill. In like sort, (h) Scultetus (the former Protestant) reprehendeth Cyprian, Theophilus, Tertullian, Origen, Clemens Alexandrinus, Iustine, Irenaeus, Athanasioras, Tatianus &c. for their teaching of freewill. In like manner certaine English Puritans thus largely confesse hereof, saying: Freewill (i) ever since the Apostles times in a manner flourished euery where, till Martin Luther took the sword in hand against it: So true is that Confession of D. Humphrey,

(a te-

(d) Bala-
larm. rom.
1. l. 4. de
h. itti
Animas
c. 14.
(c) Bel-
larm. vbi
supra.
(t) Da-
naus ad
Roberti
bellar. dis-
put. par.
pag. 176.
(g) Cens.
4 col. 498.
(h) In
meuilla
Theop. og.
Patrum.
pag. 379.
& 304 &
460. &c.
(i) This
laying of
the Puri-
tans is re-
lated in
their
brieft dis-
couery of
Vniruths
&c. con-
tained in
D. Ban-
crofts
Sermon.
pag. 102.

(k) In I. 6.
Juirism.
pars. 2.
pag. 530

(a testimony vpon other occasion about al-
ledged): It may not be denyed, but (k) that Ire-
neus, Clemens, and others (called Apostolicall men)
haue in their Writings the Opinions of freewill. &c.
According hereto the Centurists, speaking of
the tymes next to the Apostles, thus freely
(i) Cent. 4. say: Nullus (l) ferè doctrina locus &c. Almost no
cap. 4. col. one Point of doctrine, so quickly began to be obscured,
18. as the doctrine, Whether man had Freewill, or no?

And thus much briefly of the Protestants
Confessions touching Freewill: of which
point (as also of all the former doctrines, a-
boue discoursed of in this Appendix) I haue
not set downe the halfe of what the Prote-
stants do acknowledge therein, touching the
ancient Fathers beliefe, and doctrines in the
said Points.

13. Touching Peters Primacy, about

(m) Cent. the rest of the Apostles; The antiquity of this
4. col. 1126. doctrine is so great, that, The Centurists do
(n) Cent. reprehend Ierome (m), (n) Hilary, (o) Naz-
4. col. 555. anzen, (p) Tertullian, (q) Cyprian, (r) Origen,
(o) Cent. 4. and in generall many other Fathers, for tea-
col. 558. ching, that the Church was built vpon Peter.
(p) Cent. 3. Their wordes touching Cyprian are these in
col. 84. the place about alledged: *Pasum dicit Cypria-
(q) Cent. nus super Petrum Ecclesiam fundatam esse. Cal-
3. p. 84. uin thus writeth: In Petro (s) fundatam esse Ec-
(r) Cent. 3. clesiam &c. diuers Fathers did expound, that the
col. 85. Church was founded vpon Peter, because it is sayd:
(s) lib. 4. Super hanc Petram &c. But the whole Scripture
iustit. cap. maketh agaynst this their exposition, Thus Caluin.
o. sect. 6. (t) Cent. 4. The Centurists (t) do further charge Optatus
col. 500. for saying: *Petrus Apostolorum caput, vnde Cephas**

optol 2

appellatur. D. Reynolds (u) rebuketh Dionysius (v) in his
 for styling Peter, the chiefe and most ancient toppe Conference
 (or head) of the Apostles. To conclude D. Fulke pag. 43.
 speaking of S. Leo, and S. Gregory (Bishops (x) In his
 of Rome) sayth: The mystery (x) of iniquity did continue
 worke in that seate neere fiftie or six hundred yeares against
 before them (which must be in the Apostles Bristowe
 dayes, or presently after:) and then greatly in- motives
 creased, they were so deceaued with long continu- pag. 248.
 ance of Errour, that they thought the dignity of
 Peter was much more ouer the rest of his fellow Apo-
 stles, then the Holy Scriptures of God do allow.

14. Now that the Bishop of Rome is Peters
 Successour, in the iudgment of the Fathers, is no
 lesse certayne; for D. Bilson confesseth it plain-
 ly in these words: The (y) ancient and learned
 Fathers call the Roman Bishop, Peters Successour. (y) In his
 The Cœturists charge Leo in this māner: Leo (z) difference
 paynfully goeth about to proue, that singular pre- part. 1.
 minence was giuen to Peter, aboue the other Apost- pag. 1. 7.
 les; and that thence did rise the Primacy of the Ro- (z) Cœtur. 2.
 man Church. D. Cowper (a) calleth Linus, first (a) In his
 Bishop of Rome, after Peter. To conclude, Ba- Chronica.
 ser thus freely sayth: We (b) plainly confesse (b) in pro
 that among the auncient fathers, the Romā Church paratōris
 obtayned Primacy aboue others; as that, which hath ad Concil.
 the Chayre of S. Peter, and whose Bishops haue al-
 wayes beene accounted the successours of Pe-
 ter. Thus Bucer.

15. Touching the Catholike Ceremo-
 nies of Funerals, and other Ecclesiasticall custo- (c) Cœtur. 2.
 mes, we thus fynd confessed. The Cœturists col. 454.
 acknowledge, that (c) Solebant Cœtur pro-
 ferri funeribus. Wax sandals were accustomed to

be brought in the tyme of the funeralls : And the

- (d) *Cent.* 4 Centurists do also grāt, that it was (d) the custo-
col. 455. some to couer the graue with flowers. The sayd
Centurists further make mention of winning
(e) *Cent.* dayes in these words : *Celebris* (e) *ob defuncti*
4. col. 455. *memoriam fuit dies quadragesimus post obitum*; the
fortieth day after the death of the party, was kept
with solemnity. Lastly, they recorde those
(f) *Cent.* 3. words of Tertullian : *We* (f) *offer vp sacrifices &*
col. 138. *oblations eucry anniuersary day for the dead.*

16. That prayer was made towards the East,
(g) *Gent.* in those ancient times, is confessed by the (g)
4. col. 432 Centurists. That Canonick (h) *howres of Pray-*
(h) *Cent.* ers were then vsed, the Centurists confesse.
4. col. 431. They also record, that there was in those pri-
(i) *Cent.* mitiue times (i) *rising in the night to prayer*: Also
col. 459. that the (k) *Lyturgy was then accustomed to be*
(k) *Cent.* recited: That (l) *prayers were then made by nū-*
col. 433. *bring them vpon little stones*; which is the same
(l) *Cent.* 4. col. 436 as in these dayes, by numbring prayers with
beades.

(m) *A.* 17. D. Fulke (m) confesseth, that the
gainst *Crosse* (by report of *Paulinus*) was by the Bi-
Heskins shop of Ierusalem his appointment, at Easter
Sec. pag. (yearly) to be worshipped by the people.
557. But heere we are to note, that *Paulinus* did not
meane any idolatrous worship to be giuen
to the Crosse (as the Protestants do most
wrongly charge vs Catholiks to exhibite to
it), but only a Christian reuerence and res-
pect, as being an Instrument, vpon which
the Saviour of the world suffered for Mans Re-
demption.

18. That *seuerall fasting* were vsed in
those

These ancient tymes, is cleare : for first touching the fast of Lent, Kēpnitius (n) cōfesseth, Exam. at Ambrose, Maximus, Taurinensis, Theophi- part. 1. p. 4. Jerome, and others, do affirme the fast of Lent 89. to be an Apostolicall Tradition : Yea Scultetus (o) In man- nus sayth : The (o) superstitious fast of Lent was dulla Theolog. followed and commanded by Ignatius. Now Igna- p. 440. tus was in the Apostle dayes. M. Cartwright (*) In D. alledged by M. Whiggis (*) to reprove S. Whi- Ambrose, for saying : It is a sinne not to fast in guisfa de- Lent. Touching the fast of Quatuor Tempora, fence. page 100. (*) D. Whitaker confesseth it to be as auncient (p) Whi- as Calixtus the Pope, who was immediate tak. contra Duram, Successour to Pope Victor, who liued in the 1. 7. p. 80. third Century.

19. I will conclude the Protestants (p) Cens. Confessions, touching the ancient Fathers, in 4. col. 466. the doctrine of Religious Persons. And first, under the touching Monks; the Centurists (p) acknow- title, do ledge Monks, to haue beene in those Primi- Consecra- tive Tymes. D. Humphrey thus writeth of Gre- tione Mo- gory the Great : These (q) things Ausin the nachi. Mōke (taught by Gregory the great Monke) brought (q) In Io- in : Thus the Doctour acknowledging Mo- suit. par. nachisma in those dayes. M. Cartwright thus 2. rat. 3. confesseth : (r) Rufinus, Theodoret, Sozomenus, Whit- Socrates &c. do mention Monks almost in euery guisfa de- Page. In like manner the Centurists (speaking fence. pag. 344. of the age wherein Constantine liued, do con- (s) Cens. fesse, that there were Monks throughout Syria, Pa- 4. c. 10. lestine, Bithinia, and other places of Asia. The Cen- col. 1194. turists further acknowledging a place of S. (t) Cens. Basil in prayse of Monasticall life, thus cen- 4. p. 100. sure him : All which (t) words (meaning of 6. 17. Basil)

Basil) are both besides, and contrary to the Holy Scripture.

(u) *Cent.*

q. c. 6.

col. 404.

466.

(x) *Cent.*

q. col.

467. 479.

511. 5^{co}.

(y) *Ofian.*

our cent.

q. 24. 507.

501. 5^{co}.

20. The *Centurists* (u) also make mention of *Monasteries*, wherein the Monks did dwell. The *Centurists* finally record the *Monasteries* (x) of *Virgins*. The like mention the *Monasteries* of *Virgins* is made by (y) *Ofian*. Thus far of all the former Points of *Catholike Fayth and Religion*, that they were taught, and practized by the *ancient Fathers*, even in our *Aduersaries* Judgment. I could proue the like by the *Confessions* of the learned *Protestants*, in all other *Articles*, controuerted betweene vs and the *Protestants*; But I trust, that these former *Articles* (being of greatest Moment) may serue in lieu of all the rest, which are of lesser Consequence.

Only I thinke good to adioyne here this ensuing *Animaduersion*. To wit, That whereas in the producing of the former *Authorities* of the *Fathers*, in behalfe of the *Catholike Religion*, all *Fathers* are not brought in, by the *Confession* of the *Protestants*, to teach the said *Catholike Articles*; Now the reason of this is, in that euery ancient *Father* did not wryte of euery particular *Article* of *Catholike Religion*; and consequently such could not be alledged by the *Protestants* confessions, in proote of the *Articles* omitted by them. Neuerthelesse it vnauidably followeth, by all true inference of Reason, that all other *Fathers* in such particular points of *Catholike Religion*, as are omitted by the

Pro-

Protestants, do agree and conspire with the former *Fathers*, above confessed. The reason of this. Yf the other *Fathers* (above omitted, and not spoken of) had maintayned contrary doctrines to the former produced *Fathers*; they then would have beene written against, by some other more Orthodoxall Writers and *Fathers*, touching the said points: As we see that certaine Errours in *Origen*, *Tertullian*, & *Cyprian* (to omit the like Examples in *Donatus*, *Ioninian*, *Pelagius*, and sundry such other Nouelists) were instantly impugned by *Austin*, *Ierome*, *Epiphanius*, *Theodoros* &c. But no such writing was against the former confessed *Fathers* in this Treatise, for their shoudling the foresaid Catholike Points; Therefore it is certaine, that all other *Fathers* of the Primitiue Church did iointly teach, and belieue the said Catholike doctrines, with the above confessed *Fathers*.

Again, the alledged *Fathers* in this Appendix, were the chiefe Pastours in God Church in those dayes; in whom the Church of Christ was peculiarly and more markably personated. Therefore all other Inferiour Members of the Church, did agree with them in the beliefe of the said Catholike Doctrines; or otherwise by their deniall of them, they did cease to be members of the said Church of God; Cum (2) *Deo manere non possunt, qui in Ecclesia Dei ynanimes esse volunt.* *prian. l. de Unitate Ecclesie*

¶ Now to descend to the second Part of this Appendix; which is touching the Comparison made

made betweene the ancient *Fathers*, and the *Protestant* Doctours and Wryters, for the syn-
ding out of the intended sense of the Holy
Ghost, in the exposition of the sacred Scrip-
ture: In the consideration of which point,
I grant, I am finally moued to a iust and
warrantable Anger; since the want thereof
vpon so vrgent an occasion, might well be
reputed but stupidity, and an insensibleness
of the indignities and wrongs, offered to
those blessed and happy Saints: Therefore
let the Reader pardon me, if I here sharpen
my Pen (which can hardly spend its inke, v-
pon a more worthy and noble subiect,) and
if I become somewhat more luxuriant in
defence of these Champions of Christ his
Church; vpon whom diuers *Protestants* (as in
the former Treatise is shewed) do euen
shewre downe infinite words of reproach &
contumely, and do throwe vpon their ho-
norable Memorics, the durt, and filth of
their owne most intemperate and gaulefull
Language.

But first, I thinke it conuenient, to take
away the vulgar stumbling-Block, which
most of our Adversaries haue layed betwee-
ne the Truth, and the eyes of the ignorant
and credulous Protestant. Which is, as the
Protestants most wrongfully (and to them-
selues consciously) suggest; That seeing the
Scripture (as being the vndoubted Word of
God) is to be aduanced before the Authority
of the *Fathers*, they being but men: and see-
ing the *Protestants* (say they) relye only vpon
Scripture;

Scripture, the Fathers vpon their owne and other humane Authorities; Why then should not the Scripture be pryzed about the Authorities of the said Fathers? Now to dispell and dissipate this weake smoake from the Eyes of the Ignorant; I do auer this their answer to be a mere *Glench* of Fallacy, called by the Logicians, *Petissio Principij*; since here it is falsly presumed, that the Protestants do relye only vpon the true sense of the Scripture, and the Fathers do reiect the Scripture. Whereas indeed the Fathers with all Reuerence and honour do affect the Scripture, and most humbly submit themselues to it. And therefore the life and touch of the doubt in this point only consisteth; To wit, whether the Fathers (who buyld the Articles of their Fayth vpon the Scriptures) are to be preferred before the Protestants, interpreting the said Scriptures in a contrary Sense. And thus the Antithesis, or opposition is here to be made, not betweene the Fathers and the Scripture (as our Aduersaries do calumniously pretend) but betweene the Constructions, given by the Fathers of certayne Texts of holy Scripture, and the different, or contrary constructions of the said Text, given by the Protestants.

The lyke subtilty our aduersaries (to wit, the Centurists, D. Whisaker, Illyricus, and others) do vse, when they call Catholike doctrines, as they are maintained by vs, Idolatry, Heresies, Blasphemies &c. thereby to intimate, that the Papists are no members of Christs Church: which very doctrines, as they

they are taught by the ancient *Fathers*, the Protestants stile, but *nanos, nania, errores &c.* with intention to shew, that the Protestants do not deuide themselues from the Church, of which the *Fathers* were members: O incredible, and serpentine *Craze*, and Imposture.

But to launce further in discoursing of the *Comparison*, betweene the *Fathers* and the Protestants: For I hold it my honour to be their poore *Advocate* vpon earth; and I hope, that in their *Seraphicall*, and burning Charity, they wil be my *Adocate* in Heauen: and will vouchsafe to intercede to his Diuine Maiesty for the remission of my infinite sinnes and transgressions. Heere I say, that any true and zealous Christian ought to haue a sensible grieve and religious Resent, to see, that Saphyrs should be preferred before Diamonds, the lowest Shrubs to dare to contend in height with the Cedars of *Libanus*, vpstart Innouation to take the wall (as I may say) of reuerend and gray-hayrd Antiquity: I meene, that *Luther, Swinglius, Melancthon, Caluin, Beza*, and such refuse of men, should shoulder out of the due Seats of Honour and Authority. *Austin, Ierome, Epiphanius, the Gregories, the Cyrills, Basil, Ambrose, Hylary, Optatus, Athanasius, Cyprian, Ephrem, Irenaeus, Ignatius, Polycarpus*, and diuers other *Fathers* of those Primitiue and purest tymes. But to descend more particularly to the dissecting of this point; I hold it most conducing, to present to the Readers Eye, certaine

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Origens.
Tertul-
lian, Cy-
prius &c.
in the
third age.
Athana-
sius, Hila-
rius, Cyrill
of Ierusa-
lem, Ambro-
se, Ba-
sil, Opta-
tus, Gre-
gorius
Nyssenus,
Gregorius
Nazian-
zenus, E-
phrem, B-
piphanius
&c. in
the fourth
Age, in
which
age was
celebra-
zed the
Councell
of Nica.
Gauden-
tius, Chry-
sostome,
Ierome,
Austin,

when they are darkened through ouer much light. This far of this Circumstance in behalfe of the *Fathers*; from whence we may gather, that diuers of them liued a thousand yeares since, others more then fittene hundred.

But now let vs cast our eye vpon the other End of the Ballance. Haue our *Protestant Writers* beene in *Rerum Natura* fittene hundred yeares since? Haue they beene a thousand yeares? Haue they beene one hundred? This is the most, if so much: so as if you will haue recorded the fenerall *Stations* of their Church, you must deuide them by *Centuries of Moneths*, instead of *Centuries of yeares*: So fully it is confessed by one of their prime Men: *It is impudency to say, that any before the tyme of Luther, had the purity of the Gospell.* Is there any Man of so stopt a Nose, as not thoroughly to sent the disparity of these two different tymes, wherein the *Fathers* and the *Protestants Writers* liued; and consequently the great aduantage, of which the *Fathers* for the true interpreting of the Scripture, and practize of Christian Religion, are made capable; the *Protestants* resting wholly ther, on precluded?

2. But to proceed further. The *Fathers* (I speake of the Orthodoxall *Fathers*) though writing their Voluminous Tomes, vpon differ-
Cyrill of Alexandria, Proclus Constantinopolitanus, Theodoret, Gelasius, Leo Pope Hilarius, Eusebius Emysenus in the fifth age. Gregory the Great and Austin (our Apostle) in the sixt age. (c) Benedictus Morgensternensis (a Lutheran) so writeth, tract. de Ecclesia pag. 143.

Several emergent Occasions, in different
times, in different tongues, in different &
most disaffected Nations, ever in defence of
the Catholike and Roman Fayth, did so v-
nimoniously conspire (*) in their Writings;
if one and the same *Genius* had a generall
fluency over all their Pens; Whose very Fa-
thers were ever prest to rescue the Church in
any sort endangered, with the arising He-
resies of those tymes.

Now touching the Protestants, the Reader
may fully glasse their infinit and immortall
dissentions in their Writings, by perusing
these former Leaves: Their Agreement here-
in, being like to the agreement of (d) Ephraim
and Manasses, who did eat up one another: The
Protestants even spinning out at length se-
verall yeares, in writing reciprocal vene-
mous Scares and Inuectives.

3. The Fathers lived in a most strict &
severe course of Discipline, and Manners,
through their thirsty expectation of Hea-
ven, and hope to fynd their former sinnes
washed in the blood of Christ. And here-
upon they observed perpetuall Chastity,
practized much Prayer and Fasting, be-
trampled with a spirituall Contempt ypon
all fading Honours, and Temporalities; unprofitable

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ever ble Ser-

uants. Chrysostome (in *Thud*, *Illatum est cor* *Assa* sayth: We
should only thinke our selves though humiliry to be vnpro-
fitable servants. *Austin* in Sermon de *Verbis Domini*, inter-
preteth. We are called vnprofitable servants, because we
have done nothing, but what we ought to have done. But
neither of these expositions do preiudice the doctrine of
good works, or works of Supererogation, against which this
text is, yrge by the Protestants. (d) *Elysa*.

(*) The
Catho-
likes grāt,
that the
Fathers
did ex-
pound
some

Texts in
different
senses,
but not
ever in
behalf of
the Pro-
testants
Errours:
for exam-
ple, Luke
23. When

you have
done all
these
things,
which are
commanded
say,

We are
unprofitable

euere checking the malice of ech Temptation with an internal Eleuation of their soules to God. Thus did their Religious comportment (by which they wholly exposed their labours to the seruice of God) dispell & driue away all mists and cloudes, gathered before the Eye of their Vnderstandinge, for their myning out of the sense of the Scripture, and did euen depose the inexpugnable Certainty of their Fayth.

But now, as the Sunne casteth its Influence vpon seuerall Countreys, indifferently, and after the same manner, yet with most different and contrary effects: So Gods Inspirations, though sent to the ancient Fathers, and to the learned Protestants, through their willfull reiecting of them, do produce most opposit operations. For if we call to mind the cariage of most of our Protestants first writers, we shall fynd that Vertue with them was reputed, but as an aëry and *intentionall Schoole-name*, they lying (for the most part) in the mud of sensuality and temporall pleasures; such a Confluence of seuerall Vices was in diuers of them. He that resteth doubtfull hereof, let him peruse (besides the Booke of daily Experience) the Booke entituled, *The life of Luther*, printed anno 1624. wherein he shall fynd pencilled, and delineated at large, the most facinorous and enormous lites of *Luther, Andreas, Melancthon, Bucer, Orbinus, Carlostadius, Swinglius, Calvin and Beza*: All of them chiefe Promoters of the Protestants Religion with their Pens.

And

And what in that Booke is deliuered in painting forth their wicked and irreligious courses, is deliuered from the Writings only of other Protestants, their Brethren: so truly are verified of these Protestant Wryters, *Animalis (e) homo non percipit ea, quæ sunt Spiritus (e) 1. Cor: 2.*

Furthermore, diuers learned Protestants of these dayes are so far from abandoning the temporall Benefits of the World, as that they commonly make their Religion, a Shoing-horne to draw on some opulent, and great Ecclesiasticall Liuing, or Parsonage; so they finally making a Steeple, yea two or three steeples sometymes (of so great a swallow diuers of them are) and a Sister in the Lord (thus coopling *Pluto*, and *Venus* together) their very But, or Marke of all their Scholasticall endeaours, or their supreme felicity in this World: So thrall and mancipated they are become to all transitory and fading Allectiues, and so breathlesly do they run in crye in the pursuite of them; Howsoeuer many of them, through their sophisticall Comportment, and dooble-faced Actions, seeme externally to be wholly spiritualized, and euen to feed only vpon the Gospell.

4. Another *Priniledge* granted from God to those blessed Men of ancient tymes, and others of the faythfull of those dayes, is, that diuers of them had the honour of working most stupendious *Miracles*, and this often in defence and prooffe of their Catholyke Religion; in the patration of which *Miracles*, it

(f) In vita
Anconij.

(g) Ha-
ref. 10.

(h) In vita
Hilario-
nis.

(i) Hist. or.
l. 5. c. 21.

(k) Hi-
st. or. l. 7.

c. 14.

(l) L. 9.
Confess.

c. 7. & 8.

(m) L. de
Civitate
Dei 11. c.

8.

(n) Aug.
vbi supra.

(o) L. 6. de
Sacerdo.

tio, c. 4.

(p) L. de
Vilitate
credendi

cap. 27.

(q) In his
Survey of.

D. Kelli-
fous 19c.

D. Mor-
ton in his

Apol. Ca-
thol. part.

l. 1. 25.

and diuers
others.

was in their power to dissolve and vntye the knot of Nature. For example. Touching Miracles done in proofe of the vertue of the signe of the Crosse; read (f) Athanasius, (g) Euphranitus, (h) Jerome, and (i) Theodoros. Touching the Image of Christ, read (k) Eusebius. Touching Miracles at the presence of Reliques of Saints, read (l) S. Austin; touching some done at the Monuments or Tombs of Martyrs, see the foresayd (m) S. Austin. Touching Prayer to Saints, see also (n) S. Austin. In confirmation of the Reall presence, see (o) Chrysostome. To be short, the gift of working Miracles was so ordinary in those tymes, as that one Father (to wit Gregorius Thaumaturgus) tooke his denomination and Name, from working of Miracles; for so much doth the greeke Word, Thaumaturgus, import: so iust reason had S. Austin to haue recorded; (q) *Culmen auctoritatis obitum Ecclesia Catholica, Hæreticis miraculorum maiestate damnatis.*

But let vs see, if any Protestant was euer graced with the working of such supernatū-
rall Wonders. But it is so fully acknowl-
edged, that the Protestant Ministers neuer effe-
cted any of them (no not so much, as super-
natū-
rally curing a prickt finger, or raising
to lyfe a dead flea) as that diuers of them, be-
houlding with the eye of sulliuation and en-
uy, the miracles wrought by the former Fa-
thers and other deuout persons, do peremp-
torily (q) teach, that all Miracles haue ceased
ouer since the Apostles dayes: so willing
they are to shackle and tie the hands of God,
from

from exhibiting all such stupendious Actions. And hence it is, that their owne chiefe Doctours do wholly confesse the want of all Miracles, in confirmation of their first plantation of Protestantcy; For thus doth D. Fulke acknowledge, saying: It is ^(r) knowne, that Calvin and the rest (whom the Papists call Arch-Hereticks) do no Miracles: And no lesse is confessed by D. Sutcliffe in these words: We do Testament ^(s) not praetize Miracles, nor do we teach, that the in Apo. doctrine of Truth is to be confirmed with Miracles. calyp. caps.

5. Another ouerbballancing Circumstance ^(r) ^(s) ^{13.} ^{In his} ^{exauen} ^{of D. Kelo} ^{lisoms} ^{printed} ^{1606. p. 8.} refuseth, from the different Conditions of the Fathers, and of the Protestants, touching the preaching of their severall doctrines in Fayth. The Fathers interpreted the Holy Scriptures in confirmation of our Catho- like Fayth, when as no other Fayth was knowne, and many ages before Protestantcy was ever dreamed of: And therefore what they did write, or teach out of the Scriptures, they did it in an Azime and purity of Conscience; not being forestalled with any Prejudice of Iudgment, or invited thereto by any humane or temporary Motives; the most dangerous Sands, vpon which many Schollars do suffer shipwrack. Now the Protestants (I meane chiefly many Protestant Ministers throughout Christendome) euen from the first tyme that Protestantcy began to get on wing, do prosecute their Fayth with a most strong bent of Endeavour, because their temporall states (as aboue is intimated) are so imbarcked therein, as that an viter extin-

guishment of Protestancy would instantly threaten all mendicity, and ruine to the Doctours thereof: So fully are their temporall states ingaged in their owne Religion.

Therefore no wonder it is, if most Protestant Doctours (as in likelyhood they do) do thus syllogize and dispute in the secret of their owne Soule: *I am married, I am attended on with a great trayne and charge of Children: My temporall Meanes lye only in my possessing of Parsonages, and other Ecclesiasticall Livings, which are allotted to me for my Ministeriall and Protestanticall function: If Protestancy should suffer an utter dispartition, and vanishing out of the World, What then would become of me? How should I, my Wyfe, and my poore Children maintayne our selues? We cannot liue only vpon breathing the Ayre: Therefore I must (nay I will) in all estuation and beate of dispute and writing, maintayne my owne Religion of Protestancy; shaping (though I grant, in a retrograde manner) the pretended sense of the Scripture, to the fortifying of my lately appearing Fayth, not my Fayth, to the true sense of the Scripture. God is mercifull, and I hope (seeing my state otherwyselye mortally a bleeding) he will pardon this my Offence, proceeding from such a forced and vrging Necessity, O most dangerous, and desperate Resolution!*

6. To proceed to another Circumstance. Diuers of those anciēt Fathers (as Ignatius, Dionysius, Polycarpe, Cyprian &c.) spent their lyues in defence of the Christian & Catholike Religion (to speake nothing of many thousands of others lesse eminent Christians dying for the

the same) they suffering most glorious Mar-
tyrdomes for their fayth, in iustifying in the-
selves that sentence, *Paradisi (u) clausis, sanguis (u) Ter-
Martyrum*; Of which, euery one might well
say in his owne person, *Occidi possum, supera-
ri non possum*; so becoming Balls to the then
boysterous tymes. Happy Men, who by
losing of lyte, did fynd lyte, and by shee-
ding their blood, did (x) wash their Robes in the (x) *Apoc.*
Bloud of the Lambe; And who did passe the 7
Red Sea of of persecution, & Martyrdome with
such humility, alacrity, eauenness, and con-
stancy of mynd, as that their Honorable
Memories might well deserue to be recorded
in more seuerall pages, then heere are lines;
I might well say, in more lynes then heere
are letters. And can it then be thoght possi-
ble (their admirable fortitude for Christ his
sake considered,) that God would conceale
from them, the true Sense of Scripture, without
which their Soules could not enioy Salua-
tion? It is repugnant euen to Gods Iudice;
What is it then to his Mercy?

Among the Aduersaries; who euer suffe-
red death in defence of Protestancy? *Iohn*
Husse, say they. It is false. For *Husse* (being o-
therwise a turbulent fellow, and rayning
combustions in his owne Country) dyed
for only defending the necessity of Commu-
nion vnder both kinds, comparting with the
Roman Church in other points; Of whom (y) *Luth.*
Luther thus writeth: *The Papists (y) burned in Colloq.*
Husse, when he departed not a finger breadth from
the Papacy. Who els? *Ierome of Prage*. This man
also *christo.*

also maintayned but one or two Heresyes; being wholly Catholike in all other Articles, who after a second reciduation and Relapse, was burned. Who more? A company of Mechanical, ignorant, despicable, and poore Snakes, in *Queene Maries* reigne (*M. Fox* his Mariyrs) who, as being possessed with a lewish Obstinacy, in defence of some few points only of Protestancy (beliening withall many Catholike Articles) became proud (forsooth) of their future-dying honour, and so through their owne froward Wilfulnes, did euen importune the Fagot; thus losing their breath, for the gayning of a litle breath or Wynd of prayse: Miserable Wretches, their Bodies no sooner ceasing to be afflicted with temporall flames, then their soules (as is to be feared) began to be tormented with eternall flames.

(e) Ignatius, Epiphanius, Athanasius, Basil, Nazianzen, Chrysostom, Cyrill, Theodoret (besides others) were Greeke Fathers.

7. The last Collateral respect, between the Primitive Fathers and the Protestant Doctors and Writers (in which I will heere insist) much preponderating in this business, is; that most of the new Testament (if not all) was originally written in the Greeke tongue; and that diuers of the ancient Fathers were (2) Grecians borne; & so that tongue became their Mother tongue. Now whereas the Tongues are deservedly stiled, the Porters of learning, or the mines wherein the goulden Ore of knowledge is found; and also whereas what skill the Protestants can haue in that language, is only trifling, and gotten

gotten by their owne paynes and labours, therefore it inevitably followeth, that the *Fathers* (as better knowing the true *Emphasis* and *Energy* of every Greeke Word, then the Protestant can) are much advantaged above the *Protestants*, for the digging (as it were) & myning out of the true sense of the Holy Ghost, in these sacred writings. And this no wonder, since we fynd, that *art* (which is but a print or stamp, impressed by the seale of *Nature*) ever subscribes to *Nature*.

Thus far touching the Trutination of the *Fathers* with our *Protestant* Teachers, and of this — *Imper congressus Achille*. Concerning which *Fathers*, I should it my great Honour (as above I professed) to imploy my pen in their *Panegyrics*, and due commendation; Howsoever many of our *Adversaries* (as is already made euident) do take great complacency in eurgating out of their impure stomachs, words of contumely and reproch, agaynst the said Centinels of Gods Church: Vpon (a) thy Walles, O Ierusalem, I haue (a) *set watches* for euer.

And heere before I end, I demand (to recapitulate the former points) how can any Christian iustly apologise for himself at that most dreadfull day, (the day (b) of our Lord, a day of iudgement, full of indignation, wrath, and fury) when it shal be vrged agaynst him, that in the election and choyce of his faith drawne from the Scriptures (Vpon the truth or falsehood wherof depended his everlasting hapines or misery) he did preterre *Nouelty*, before

before Antiquity; few, before many; Men but ignorant in the Scripturall tongues, before others, who sucked with their milke those tongues, from their Mothers Breasts; Preiudice of iudgment; before all impartiality; dissention in doctrine; before vinity in doctrine; such, as traffick nothing but transitory benefits and pleasure, before Men of most mortified and stupendious liues and

(e) According her-
to, we
synd Lu-
ther to
haue had
familiar
confe-
rence with the Deuill: at himselfe witnesseth, in tom. 7. Wittenberg, lib. de M^{is}sa priuata, fol. 218. Ocolampadius was slayne by the Deuill, as *Lauather* (the Protestant) witnesseth, in histor. Sacrament. printed Tiguri. 1563. fol. 24. *Caroloſtadius* is termed by *D. Buike*, an Epicurean Gospeller, in his Reioynder to Bristows Reply. printed 1581. pag. 240. And *Melancthon* calleth *Caroloſtadius*, A barbarous fellow, in whom there is no signe of the Holy Ghost, in Epist. ad Fredericum Miconium. *Swinglius* thus writeth of his owne lust, in his Treatise to the Heluetian State, We so burned (O for shame) as that we haue committed many things vnseemely. *Caluin* is charged with Sodomy, as the City of Noyon in France, in its Register, doth testify, & was burned vpo the shoul-
der for that cryme. *Beza* in like sort, charged with Sodomy with a yong boy, called *Andebertus*, and this is testified by *Conradus Schlusſelburg* (the Protestant) in Theologo. *Caluin*. l. 2. fol. 92. To passe ouer others for breuity, *Ochinus* became a Lew, as *Zanchius* (the Protestant) witnesseth, in his booke, de tribus Elohim. l. 5. c. 9. Finally *Andreas* (the great Protestant) is charged by *Hospinian* the Protestant, in histor. Sacrament, to haue no other God, but *Bammon* and *Bacchus*, fol. 389.

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And with this I close vp these leaues,
And I trust, he closeth well, who closeth
his speach in defence of such Men, who
were defenders of the Ancient, Christian,
and, Catholike Religion.

God saue the King.



THE Faultes which
haue escaped in printing,
I hope be not many, nor yet
such as may not easily be cor-
rected by the iudicious Reader.

